

PENTECOSTAL HERALD

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NEW YEAR MESSAGE.

By The Editor.

IN the unfolding of God's great plan of human redemption, the coming of the Holy Ghost upon, and into, the disciples at Pentecost was a great climax of divine grace.

Preparation for this crowning event had been going on through the centuries. From the time of Adam's fall to that auspicious day in Jerusalem when the one hundred and twenty received the baptism with the Holy Ghost, with patient love, God had been working toward this grand event.

Man was created for God. It seems that in the divine nature there was, and is, something that calls for a creature like man. It may be that man is a greater creature than we have yet dreamed. "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet."

Man is a great being with marvelous capacity for growth and development. For some reason, God wanted such a creature. He might have gotten on without him, but he chose to create him. He wanted a creature that could reciprocate his love, could appreciate his blessings, and with whom he could fellowship through the personality of his Holy Spirit.

One thing is certain! Man cannot get along without God. There is something in the nature of man that cries out for God. Go where you may, seek where you will, in vast continent or islands of the sea, wherever you find man you find him seeking after God. There are temples, altars, or some evidence of the longings of his heart to find and worship his Maker.

Pentecost was, and is, God's answer to this universal cry of the heart. The coming of the Holy Ghost with fiery baptism to cleanse out all sin, to make of our very bodies temples for his abiding place, was one of the most tremendous events in all the history of God's compassionate dealing with humanity.

The pentecostal outpouring was the restoration of God and man to abiding fellowship and union, with an endowment of power for man's co-operation with God in the redemption of sinful men. Without the baptism with the Holy Ghost the church becomes a ponderous, powerless, ecclesiasticism for the elevation of carnal, ambitious men, ruling and ruining the church in so far as the saving of the lost is concerned. With the baptism with the Holy Ghost the work of God will go forward and the lost will be saved.

Shall we who write for and read this paper strive to make the coming year a special time of gracious revival, recognizing, honoring and yielding ourselves fully to the Holy

A SONG IN THE NIGHT.
(Given to H. C. Morrison during his long, serious illness).

I cannot sing as I long to sing,
As I will sing bye and bye,
When my captive spirit breaks its bars
And ascends beyond the sky.

I cannot speak one-tenth I feel,
While trammelled with this clod,
But I will speak my heart's full praise
When I ascend to God.

I cannot rest as I long to rest,
My body, racked with pain,
But oh, I'll rest, the sweetest rest,
When Paradise I gain.

H. C. M.

Ghost, that he may cleanse, fill, endue and use us so as to magnify the Lord Jesus Christ among men. May we become agencies used by him in the salvation of the lost. The Holy Ghost is ready. Are we willing? He is almighty. Are we wholly committed to him, ready to receive him in all of his fullness?

All Hail 1931!

We enter upon the New Year with abounding faith in the Word of God, in Jesus Christ, the eternal Son of God, mighty to save to the uttermost all who come to him trusting for redemption from sin.

We wish every reader of this paper a year of great grace and usefulness in the service of God. To serve humanity is to serve God.

Let us enter the year of 1931 with a high resolve to give ourselves entirely to Christ that he may use us in any place, and for any purpose he may choose.

This is the beginning of the FORTY-THIRD year of the history of THE PENTECOSTAL HERALD. How well I remember the night in Maysville, Ky., when I was assisting a brother pastor in a revival meeting, I felt the call of God to begin the publication of a religious paper. I got out of bed, lit a lamp, and sometime, I think, near two o'clock in the morning, I wrote the first editorial for this paper.

I doubt if there is any man living who founded a paper and has edited it so long as I have THE PENTECOSTAL HERALD. God and his people have dealt with me graciously, for which I praise him, and thank them. We want and, believe, we can make this coming year the greatest in the history of this paper. In order to this, we shall greatly need the illumination, quickening and guidance of the Holy Ghost, and your prayers, sympathy and assistance.

We are living in perilous times, when the vast majority of people are "lovers of pleasure more than lovers of God." Many of them have a "form of godliness, but deny the power thereof." If there ever was a time when we needed to watch and pray, that time is now.

Those of us who believe and experience the sanctifying power of the precious blood of Christ need to bestir ourselves as never before to witness, to pray, to seek after the

lost, to hold meetings for the promotion of holiness and the salvation of sinners. Let us enter into the New Year determined to press the battle for the saving of the lost.

The Holiness Movement is in great need of a reviving. There are many hungry, starving souls about us everywhere, and we are under obligation to our Lord and to them to do all within our power to bring them into the fountain of cleansing. We ought to form holiness bands, wherever possible, for weekly meetings of prayer, testimony and praise, that we may be able to help others into the fulness of sanctifying grace.

Let no one who believes in and loves Jesus be idle. In his name, for his sake, and by the power of the Holy Ghost, let us all determine to make the coming year one of earnest effort to win the lost to Christ, and to lead the children of God into the fulness of sanctification of soul, and a life of holiness.

What is the Matter with the World?

No. I.



HE above is a big question. That the world is sick, there is no doubt. Who will disagnose the situation and write a healing prescription? Let us indulge in a bit of diagnosis.

FIRST—The nations of the earth are at war against God; that makes peace among the nations impossible. "Glory to God in the highest" comes before "Peace on earth, and good will among men."

We shall never have peace on earth while the peoples of the earth are in rebellion against God. The only way to have peace with God is to surrender and come into obedience to his commandments. Sad to say, we do not see any hopeful indications of such surrender and obedience.

SECOND—Have you noticed what occurred at the recent election in Germany? Some thirteen millions of votes were cast which were of a character to repudiate various treaties at the close of the World War, and since, laying heavy indemnities upon Germany. Four millions of these votes were Communistic. Nine millions of them were Facistic. Pause a moment and think of that!

There is one thing certain: The people of Germany will not pay the war debt assessed against them. You say "Germany ought to be made to pay." Very well. Who is going to make her pay? That is a job no nation or combination of nations will wish to undertake. The psychological condition of younger Germany is such today that they will go bolshevik rather than be drained with taxes for more than a half century to pay a debt made by half-crazed tyrants. They will pay for a while, but not for half a century, not the half of half a century.

(Continued on page 8)

"SIGNS AND SEASONS, DAYS AND YEARS."

Gen. 1:14.

Rev. G. W. Ridout D.D., Corresponding Editor.

A NEW YEAR MEDITATION.



In the days of old when watchnight services could be held without coffee and cake, banquets, etc., and when the folks came together for pure worship one of the hymns that was always sung in our home church was that noble hymn of Isaac Watts:

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."
And another one had the lines:
"The year rolls round and steals away
The breath that first it gave:
Whate'er we do, where'er we be
We are traveling to the grave."

As I write this article in the mission fields of Central America, another verse in the same hymn has more meaning in it than ever I thought it would have in my experience. "Dangers stand thick through all the ground
To push us to the tomb;
And fierce diseases wait around
To hurry mortals home."

But as we take a retrospect of the year past our hearts cannot but be full of gratitude for mercies and loving kindnesses, guidance and protection from the loving hand of Almighty God. Well has Dr. Alexander Maclaren said in one of his great sermons:

"The thing that lasts in the universe is a God's kindness, which continues 'from everlasting to everlasting.' What a revelation of God! Oh, dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble would fade away, and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me; it beseeches me, and pleads with me, and woos me and rebukes me, and corrects me when needed, and sent his Son to die for me."

"How are thy servants blessed, O Lord,
How sure is their defence;
Eternal wisdom is their guide—
Their help Omnipotence!"

Any one contemplating the past who cannot find in it many occasions for praise and thanksgiving evidently lacks the spirit which Paul enjoined us all to have in 1 Thess. 5:16-18:

"Rejoice evermore." Verse 16.

"Pray without ceasing." Verse 17.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you." Verse 18.

I remember reading in the life of William Bramwell that once when gloom settled upon him some one told him to look back in the past and recollect God's mercy and goodness and then begin to praise the Lord. He went to his room, prayed, and then began to praise the Lord and his fears and gloom all left him.

Dr. Amos R. Wells tells us that, "Oliver Wendell Holmes once forcibly compared the thankful heart to a magnet. You can take a dish of sand and scatter particles of iron all through it, and then sweep your hand through the sand in an attempt to find the iron; but you will not discover any. Then

PRAYERS AND HOPES FOR 1931.

That it might be a Revival year.
That we might have a Holiness Revival and a Revival of Holiness.
That it might be a Church-going year and that the people may hear the Gospel when they go.
That it might be a year of Spiritual Increase, not drought and decrease.
That it might be a Soul-arousing year—that preachers may be aroused to preach a full gospel and the mourners' bench brought back.
That it might be a "debt-deliverance" year to our Holiness colleges and schools and that more money will go in that direction instead of into new automobiles and other luxuries.
That it might be a Missionary Revival year in which saved and sanctified men and women will be sent to the Mission fields.
That it might be a year of Prayer—believing, importunate, mighty praying that will not cease till Heaven answers.
"Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, Unto him be glory."

take a magnet and sweep it through the sand, and it will soon be covered with the bits of iron. 'So,' he said, 'the unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings—only the iron in God's sand is gold.'

In reading the life of George Mueller, I noticed a reference to Psalm 37:23: "The steps of a good man are ordered by the Lord," and a notation is made thus: "And his stops also." How often we want God to order our steps but fail to ask him about our stops. Reading recently of Luther I recalled again that very providential thing which happened to him on his way back from the Diet of Worms, 1521. Luther was captured while riding through a wood and carried by devious ways to the Castle of Wartburg—there he was held captive by his friends for his own safety and it was here he began his translation of the Bible in the German language best understood by the people. The Pope raged against him and ordered his books to be burned, but in translating the Scriptures he started a fire in Germany that brought on that great conflagration known as the Reformation.

Among the American poets, William Cullen Bryant holds a high place. Singularly one of his greatest was written when he was only eighteen years of age. Singular that so solemn a subject should grip such a young man as that indicated in "Thanatopsis." The lines which are most often quoted of that great poem are these:

"So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

"So live"! says poetry, but Theology goes further and says: "For me to live is Christ." Phil. 1:21. When we live our life in the Christ atmosphere and spirit, when our years close and the volume of life, like a book, is shut up, death will have no terrors for us and the judgment no fears. Longfellow, in his

famous poem, "Resignation," uttered a great truth in the lines:

"There is no Death! What seems so is transition;

This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

As we contemplate another year we think with gratefulness of those words of Moses in Deut. 33:25: "As thy days so shall thy strength be," and I think in connection with that scripture another one found in 2 Cor. 12:19: "My grace is sufficient for thee."

"I heard it when starting the voyage of Life:
I heard it in calm days, I heard it in strife,
My grace is sufficient, My grace is enough,
When anchored in harbor, when tempests are rough."

"My grace is sufficient! I know all thy need
I know all thy labor, poor weak, bruised
reed.

But lo! I will strengthen, and make thee
my rod:

My grace is sufficient, for I am thy God."

As we contemplate another year of life with its responsibilities and privileges, its duties and trials and tests, its vicissitudes manifold, how blessed to be able to say with Psalm 31:15: "My times are in thy hand." If our times are in God's hand we are at his disposal and he may choose for us our places and our calls.

And as we look ahead into the weeks and months of the year ahead of us we must look Godward and Heavenward. We might cry in the apostle's language: "Who is sufficient for these things?" and have the answer come back, "Our sufficiency is of God." 2 Cor. 3:5.

"No confidence in self, for we are weak and frail,
But in the living God, who will—who must prevail;
So we can rest in Him, and know that He will be
Our Confidence and Guide, until our Lord we see.

"No confidence in self, but in the Living God,
Who gave His Son to die, and, through His precious blood,
We can look up, mid all, to Him our glorious Lord,
Who will not ever fail—of this we are assured.

"No confidence in self, our life is but a span;
We trust the Living God, of whom we say,
'He can'—
Can fill our every need and keep us by His grace,
Till in that coming Day we see our Savior's face."

Special Note.

When we were in Shanghai one of the most devoted missionaries we met there was Miss Cornelia Morgan, of Yunnan, China, who has spent over twenty-five years in that country. She had a most remarkable case of healing and sanctifying power at Bethel, Shanghai, under the labors of Dr. Mary Stone and Miss Jennie Hughes. She came to Shanghai blind in both eyes. She went back to Yunnan with sight restored in one of her eyes, and with a new glowing experience of sanctifying grace, and took with her five other Chinese workers. Miss Morgan and her chief assistant, Miss Jean Zia, an educated Chinese young woman who speaks English, is now in America. Let me commend them to the churches and conventions. They have a wonderful story. Address Miss C. Morgan, 534 S. Jefferson Ave., Springfield, Mo.

GEORGE W. RIDOUT.

A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

CHAPTER X.

RELIGIOUS ACTIVITIES.



HAVING devoted so much space to Deacon Upright's family affairs, it is now time that we turn our attention to others who are more or less closely connected with the history we are trying to write.

The reader will remember that we gave but brief mention of the religious awakening which followed the smallpox scourge in the city of Glenview. The incidents recorded in connection with the disappearance of Jessie Upright from her home seemed of sufficient importance to justify the attention we have given them, even if we had to digress somewhat from the main subject before us.

The interest awakened in the subject of religion was so widespread and deep that the largest auditorium in the city became too small to accommodate the eager multitude which night after night came thronging together to hear the stirring addresses and moving appeals which characterized the services.

In this emergency an appeal was made for funds to build a tabernacle for use in the evenings, that religious interest might center in one place at that time. With a promptness and liberality that showed how the hearts of the people were stirred, responses came from every quarter and the building was begun at once—the site, in a central location, having been donated by one of the wealthiest men in the city whose only child—a daughter—had been brought to Christ at the beginning of the meetings. As if by magic the building grew into a monster in size and strength, with every appliance for lighting, heating, and ventilation.

During the day, meetings were held simultaneously in the various churches, beginning with a sunrise prayer meeting for the membership of the churches, a noon service for men, and an afternoon service at 4:15 for the school children. At every one of these meetings a Divine Presence was manifest, and souls were wonderfully quickened.

Rev. Paxton of the Euclid Avenue Church gave himself wholly to the work. He went from house to house in his burning desire to reach and save the lost ones. He seemed endowed with an almost superhuman energy and power of endurance. He was in demand everywhere for sermons, addresses and exhortations, and responded heartily. His voice, always musical, and well controlled, seemed to possess a power and pathos that was well nigh irresistible.

It is not strange that a specially earnest effort should be put forth by a church whose pastor had become so absorbed in evangelistic work, nor that Euclid Avenue Church should soon become the center of religious influences and power.

Since the scales had fallen from Deacon Upright's eyes, he had become one of the most active and efficient laborers in the Master's vineyard. His well known punctuality in the performance of Christian duty, and his uprightness of character, had given him a hold upon the people that, under the new impulse of LOVE, which all felt now controlled him, made him a veritable "pillar in the church."

Walking in the new light, the deacon found opportunity to restore fourfold what he had, under mistaken views of right business principles, taken from any with whom he had had dealings in the past. His wealth had accumulated rapidly since he had come to Glenview, and he had the means to make full restitution to all. The money that had been so carefully saved and wisely invested did not seem so well worth striving to ob-

tain—for the pleasure of hoarding—as for the pleasure of making it an instrument in furthering the interests of Christ's kingdom. The "poor had the gospel preached unto them" in a way that stopped the crying of hungry ones and warmed the bodies of shivering invalids whose funds had not been equal to their needs.

Without ostentation or needless publicity, Deacon Upright went about doing good, thus walking "in His steps." It did not take many weeks of such Christian activity to bring Deacon Upright into prominence in religious circles, and give him power with men. He heartily seconded every effort of his pastor, and became Mr. Paxton's trusted advisor and helper.

Together these two made a canvass of that part of the city most neglected by the churches, and planned to bring the gospel to the dark and destitute places. It is safe to say that hundreds were thus reached and saved who would otherwise have been left to perish in their sins.

The meetings had been going on for two months before the Deacon had come into his richer experience, or had closely identified himself with the earnest workers. Now he gave himself to the work with entire consecration. His carriage was in use every day and evening, and he hired others to enable him to gather the "lost ones" to the house of prayer.

Thus many, whom distance would have kept away from the house of God, because it was too far to walk and they could not find the money to pay car fare, were enabled to hear the gospel and accept its gracious invitations. And yet, the Deacon could not be long away from the bedside of his stricken wife. His work for the good of the cause was done during the hour or two in the day when he could leave Mrs. Upright in the care of Mrs. Queerman and get out for air and exercise himself. But his plans were all laid during the hours at home and no time was lost in hesitation or uncertainty.

Having suffered most cruelly from the influence of the saloon and brothel he turned his attention to such as were in danger from those places. So it came to pass that Deacon Upright uncovered the hidden foe to temperance and chastity that had so long bid defiance to law, and had laughed at every effort to bring it to the light.

Ralph's experience with reading room influences helped the Deacon not a little, as he gave his father a detailed account of the methods and equipment of these places, and designated the places he had known and visited. But even then many failures were suffered before the evil was finally rooted out.

The thorough organization of the men engaged in the business, and the promptness with which every trace of the business carried on could be obliterated made it exceedingly difficult to catch them. Liquors concealed in dark cellars were served to customers, though neither jug or decanter could be found on the premises. An innocent looking pitcher pump did duty as bartender.

It was not Mr. Paxton's idea that legal means should be taken to shut these places up, but rather that an effort should first be made to save the keepers themselves. With this idea the Deacon coincided heartily. But the men were aware of the fact that their secret had been found out and that they could not escape punishment for the violation of the law. It is a pleasure to be able to say truthfully that many closed their houses voluntarily and began to seek other means for the accumulation of wealth, or to provide for their families and dependents in an honorable way.

There were others, however, who were incorrigible and had to be dealt with by the

stern hand of the law. Though fined, and imprisoned they kept repeating the offense with insolent pertinacity.

A strong public sentiment had been developed in opposition to saloons and brothels, and the city government did not feel safe in ignoring public sentiment any longer. So an honest attempt was made to stamp out evils of which the people justly complained. If the evangelistic services had done nothing greater they had aroused the public conscience and purged the politics of the city of the corruption which is the legitimate fruit of saloon domination. Vice became an unpopular thing and good men held the balance of power in the city of Glenview. But it must not be supposed that it was a bloodless victory, or that saloon men and keepers of bawdy houses meekly yielded to the demands of an awakened public conscience. Men of their stamp do not give up their hellish business or their exorbitant gains without a desperate fight. Such are proverbially unscrupulous in the use of means to further their own interests not hesitating to resort to violence or even to take life if occasion offer for so doing. A man who is vile enough to devote himself to destroying the souls and bodies of his fellowmen by selling them intoxicants will not hesitate to use pistol or knife if his interests seem to demand it.

The spring election—when the officers of the city were elected—was a hotly contested one, but had resulted in the overwhelming defeat of the saloon element.

While neither Rev. Paxton or Deacon Upright had made any special effort against the candidates of the rum power during the campaign, their well known position on all public questions made them the most hated men in all the churches, and the saloon men made no secret of their determination to "get even" with Parson Paxton and Deacon Upright. Those who have studied the character of the men who run saloons and bawdy houses will not be surprised at any wickedness they may be guilty of in "getting even." It is sufficient for our purpose to say that the newly elected city government began a crusade against every form of vice. Every house wherein an unlawful business was carried on was closed at once.

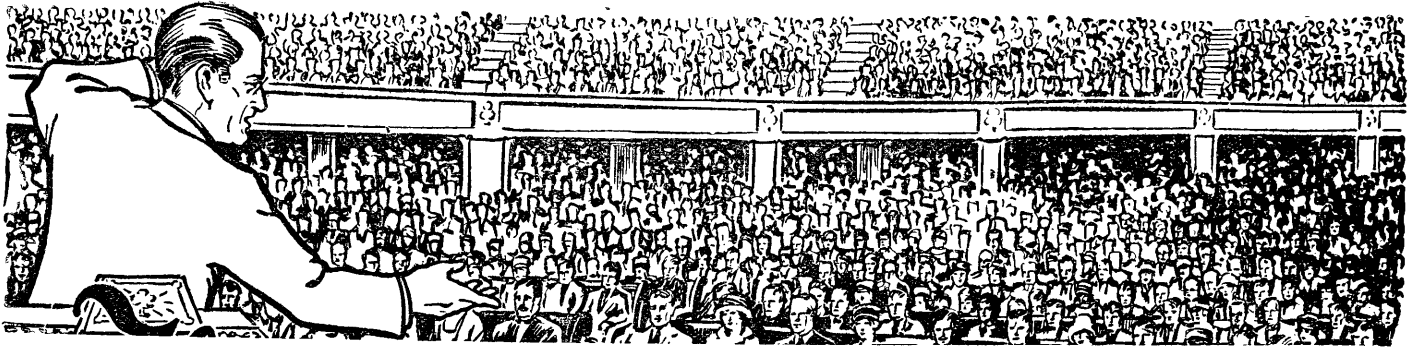
The incoming government assumed control at about the same time the special services in the city closed. *The Weekly Call*, a paper published in Glenview, in summing up the results of the meeting said:

"It is impossible of course, to estimate the spiritual results of the meetings. Influences have been set in motion that shall never cease, and the influences will probably widen as those reached by the meetings shall remove to other points. But of this fact we can speak with absolute certainty: the moral tone of the city is vastly improved and the security of life and property is proportionately great. The number of those who have professed conversion during the meeting aggregate over 5,000 souls. Some of these were formerly the most hardened and depraved of the city's inhabitants. Thus far they have given evidence of having undergone a radical change. They promise to be true to their principles and to become a credit to the churches to which they have joined themselves. Probably some will soon fall away and be no better than before, but the net results of the meetings will be an incalculable benefit to the city through all time."

(Continued)

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.



THE CHALLENGE OF THE NEW YEAR.

By Dr. L. R. Akers, President of Asbury College.

"Behold, I make all things new." Rev. 21:5.

WE are standing at the threshold of another year. January is a month of beginnings, named for Janus, ancient god of beginnings. This mythical god of doors was two-faced that he might look forward and backward. So, as we enter the portals of January, we look forward to twelve months of new dreams and endeavor and through it we may look back on things that have passed.

There is only one finer thing than splendid yesterdays: that is the unsullied tomorrows. New Year resolutions have become a matter of jocular comment. "Turning over a new leaf" is a subject for derision and ridicule. Yet if any day is appropriate for new resolutions it is New Year's Day. It should be a day of thanksgiving, and we might well sing together:

"Thus far the Lord hath led me on,
Thus far His power prolongs my day."

"Hitherto hath the Lord helped us," said pious Samuel as he set up a stone to God's protection, calling it Ebenezer. The Psalmist says, "Thou crownest the year with goodness." The Scots say our greatest hymn is,

"O God, our help in ages past,
Our hopes in years to come,
Our shelter from the stormy blast,
Our eternal home."

No man should be sad who looks on the whole fact of life. If he looks only as far as the grave he may indeed be wretched, but looking through and beyond the grave, his soul may well be content.

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not written of the soul."

But the new tomorrows should call from us our best efforts. Oliver Wendell Holmes wrote on a New Year's Day, "My life this year shall be a challenge, not a truce." What a splendid resolve for each one of us! Longfellow, advanced in years, was asked by a friend, "How do you keep so vigorous and write so beautifully?" Pointing to an old apple tree in blossom, he replied, "It is very old but has never had prettier blossoms. A little new wood each year and out of the new these blossoms come." So with the life that blooms. New wood must be grown each year. When we cease to grow, we cease to go.

This is the time for us to check up personally on our inner lives. First of all, in our New Year resolutions, let us determine upon a greater evaluation of our time. "Brethren, the time is short," says Paul, while the cathedral mind of the Old Testament, Moses, in his wonderful prayer, says, "So teach us to number our days that we may apply our hearts unto wisdom." Time is not only money; time is life. To kill time is to commit soul-suicide. How tragic is the waste of time in unprofitable avenues of activity! Prodigals of time are on every side. The

fallacy of "manyana," which is the Spanish word for tomorrow, and which almost invariably is the answer when any one desires something done, is shown in the fact that only today is ours. Upon the pulpit of the Metropolitan Church in Washington lies John Wesley's Bible, from which he read his text to mobs and multitudes. Upon the fly-leaf, in his own handwriting, are two words which should be written upon the minds of men everywhere: "Live today." A most timely stanza in our church hymnal reads:

"Lord, for tomorrow and its needs
I do not pray.
Keep me, my God, from stain of sin
Just for today.
Help me to labor earnestly
And duly pray.
Let me be kind in word and deed
Father, today."

It is our faith which may divide death and the grave. On the tomb of Dwight L. Moody at Northfield is graven the words, "He that doeth the will of God abideth forever."

Let us learn New Year lessons from old year failures. In factories devoted to the making of chains, power machines are designed to break the chains and thus reveal the weak places. It is sometimes a distinct advantage to have learned from a failure how to become strong. A man may be down, but he does not have to stay down.

With the coming of the New Year, let us get the forward look. "The set of their faces is forward." Hebrews 1:9. There are times when we must go forward like the commander who sails under sealed orders, like Abraham of old going out not knowing whither he went. So we may go in obedience to God. There is much of truth in the words.

"Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey."

It was this Faith that wrote for Abraham an imperishable name as "the friend of God." It was this trust which crowned Paul forever among the immortals. See this old veteran of the cross, as he exclaims, "But I press toward the mark for the prize of the high calling of God in Christ Jesus."

No matter how restricted may be the sphere of our living there may come the glorious joy of winning the victory. On the aviation field that machine wins the reward which goes up with the smallest spiral, in the most restricted sphere. So we who must needs live much of our lives within the four walls of a room or in the narrow environs of a country village may yet in the spiritual realm win a victory of great magnitude. A round of cares may become a round of winged thoughts, too. We may do our daily tasks well and mount forward at the same time. Let us get the mounting spiral into our daily lives. May our spirits be like the field lark winging its way upward with a joyous song in its heart.

As we enter this New Year, let us determine by the help of God to *gain the victory over worry*. Truly worry is the sulphuric

acid of life. Wesley said, "I dare no more fret than I dare curse and swear." The word, *fret*, is akin to the word, *friction*. Well does the Psalmist say, "Fret not thyself because of evil doers; neither be thou envious against the workers of iniquity." This was the message of God to the Psalmist who saw brutal men climbing into places of authority and sinful men and women in purple and fine linen strutting through the land basking in the prosperity of ill-gotten gains. The cure for worry is to "trust in the Lord and do good. So shalt thou dwell in the land and verily thou shalt be fed." "Rest in the Lord and wait patiently for him." "Be careless in the Lord."

Again, let us check up personally our spiritual resources. Has the inner life been burning low? Have we become jaded morally? Are we stronger and nearer to God than one year ago today? I recall wandering through the nave of a great cathedral in Montreal and beholding a tiny flame upon the distant altar. A priest, standing in the shadow of one of the great interior columns, said, "For sixteen years that flame has burned unceasingly." So upon the altars of our hearts there should be the unfailing flame of devotion to God and of service for humanity.

How can we make the world better? We may begin by becoming better ourselves. Carlyle once said, "Be a good man and there will be one rascal less." With all the preaching about a social Gospel, it is the sheerest sort of folly to overlook individual redemption and personal piety. Well did Governor Harmon of Ohio say, "All guilt is personal," and back of the social sins which are mirrored upon the front pages of our newspapers may always be found a personal lack of Christian morals. Transformed society can come only through the regenerated man or woman. John Ruskin, apostle of social betterment, declared all hope of this to be futile without individual salvation. "Myself a Christian, then my city Christian, then the world Christian;" this is the true order. Before we begin to pray for the heathen, we might ask our hearts the question, "Is my brand of religion the kind we ought to send the heathen? Would it satisfy their needs? Is my service to God lip service or heart service? I can send bread to the starving bodies of Asiatic sufferers. Am I able to give the Bread of Life to a starving soul here in America?"

As we look through the portals of the New Year, we may well resolve that this shall be a *year of more effective prayer*. Never shall we forget the motto which our sainted mother in our childhood tacked upon the wall opposite our bed so that when our eyes first opened to the light of day we beheld the words, "Prayer changes things." Truly prayer gets things done. Prayer is the projection of personality. When we pray we release mysterious currents of spiritual energy which beat against the Throne of God and the iron-clad hearts of men. A radio-gram leaping across the Atlantic requires high energy to overcome counter currents,

So highly energized prayer will overcome the opposition of the evil one and of evil men. Just as the regular tramp of troops will cause a mighty bridge to sway, so were our spiritual eyes open, we could note the tottering of Satan's Kingdom in response to the regular, united prayer of God's people.

Let us resolve that the new year shall mean *more active service for the King*. It is a scientific and spiritual fact that idleness is always a prelude to death. Stop using your hand and you will immediately begin to lose the hand. The first recorded sentence of Jesus was, "I must be about my Father's business." Hard work is not nearly so disastrous as idleness. Life is not a Pullman sleeper. It is a great labor camp. The church of the living God should not be an amalgamated association for the avoidance of activity but rather a conscientious combination of perspiring co-operators.

In a sense, every man must bear his own burdens, though we should bear each other's too. A man can help me carry my basket, but no man can eat for me. A man can give me a bed in his home, but he cannot sleep for me. A man can pray with me, but not utter my prayer. He can work with me, but cannot do my work. God has a task for each one and no other can do that task without leaving his own undone. "So we built the wall"—we are told, because all the people had a mind to work.

Many other resolutions we might make and all would be to no avail unless we come to the heart of the entire matter. For life to be truly and continuously victorious, for life to be dynamic with an ever-widening influence, that life must be surcharged with power from on high. Because of this, the message of him whose life was light and power still rings clear and plain, "Tarry ye, till ye be endued with power from on high." The coveted power is ours when the heart is made pure. Back to Pentecost is the way forward to complete victory. Before the tongue can be tipped with fire the heart must be cleansed from sin. How shall we be at our best for God? By giving him all there is of us. Let there be no "ifs" as to God's will concerning us, during the glorious days to come. With a fully surrendered heart then may we understand with the dawning of each day the message, "Behold, I make all things new."

“Pass the Time of Your Sojourning Here in Fear.”

T. C. HENDERSON.



BECAUSE of their content of meaning one could believe that the Apostle Peter was thinking of the threshold of a new year, when he wrote: "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:17-19). These words will fittingly serve us for a basis of timely meditation at this New Year's season.

The dominant clause and idea in the paragraph is this: "pass the time of your sojourning here in fear." The idea is that there are certain aspects and involvements of our probation which should promote a mood of constructive fear in us. That, as we walk the highways of time we are in connection with such facts and realities as to live our days in great moral caution. It is immediately evident that this is not a familiar idea in this day and generation. Instead of being urged to fear, we are warned against

it, for fear, we are told, is a disorganizing thing. We are told to ignore and deny the perils of our life. If one does not have an abounding confidence, then one should assume it; for the supreme virtue is confidence in oneself and his resources. Honest and sobering concern about moral values is quite passe. Think that you are sufficient, that you are happy, that you are greater than your foes and you are. Rely on your inherent powers and there is nothing and no one who can withstand you. Such sentiments as these are the "strengthening" philosophy of the current day. On such things we are urged to build our life. Successful living depends on the absence of fear. The inspired Apostle Peter knew nothing about such nonsense. He is here looking directly into the grave facts of human probation and there sees such possibilities and such perils as to argue that the most becoming poise for every one is fear.

Sobriety and circumspection were great words and truths with our fathers, but we have quite fully lost them. Modern religion is not profoundly burdened with moral anxieties. Mirth and sociability rate higher with the church today than does moral caution.

It is evident that there are fears which weaken and disorganize one's energies. There are fears which destroy courageous initiative. However there are fears which excite courage and which challenge one to venture and to fight. True moral fears will arouse rather than inhibit moral powers. If one thinks God to be a god of angry might, he will likely have a fear of him which will destroy all love and confidence in him; but if one thinks of God as Jesus Christ revealed him, he will so fear him as to be impelled to seek moral security for time and eternity. Fear is necessary to safety. He who does not fear sin will not avoid it. Fearing no moral danger one will walk into the pit. He who takes his enemies frivolously will be destroyed by them. If one does not fear disease he will do nothing to escape its deadly effects. Moral alertness and caution spring from moral fears. It is for constructive and caution-producing moral fear that this passage of Scripture is pleading. In support of this plea, the Apostle gives us several facts which should tend to promote this.

The conception of life which is here noted suggests the necessity of this mood of fear. Life is called a "sojourning." That is, the Christian life is like the journey of a man in a foreign country continuing for only a brief time. That is a suggestive picture. Life for the Christian, then, is not a complete and final thing; it is not an end in itself, but it is a journey away from home and among unfriendly environments. The Christian is a tourist traveling amid grave perils. The Christian life is not one of sheltered ease and security, nor is it a pleasant and lazy meandering without sober responsibilities, nor does the span of life offer ample time to retrace many reckless side trips; but it is a life of sobering moral ventures, moral hazards and anticipates a final moral accounting to God. If that is the true way to think of the Christian life, then evident it is that the Christian should be characterized by great caution and anxiety lest he be enticed to make the wrong country his home, or lest he be intimidated by unfriendly forces and foes surrounding him as he journeys, or lest he become careless and yield to the charm of forbidden indulgences as he "sojourns" here. This concept of life is certainly not intended to make the Christian life all drab and dour, far from that, but it will make every aspect of life more meaningful and the very fears which it promotes will drive one to excel in the elements of life which will bring eternal satisfaction and the truest happiness today.

The conception of God which is here presented should promote this attitude of fear within us. God is thought of here as both Father and Judge. "If ye call on the Father,

who without respect of persons, judgeth—" We are familiar with the thought of God as the Father, but that he is also the Father who judgeth is not so fully stressed in our thoughts of him. We major on the mercy, the tenderness, the pity, the understanding and sympathy of God, but we should as surely and clearly see that he is our righteous Judge. He weighs our deserts and is absolutely loyal to justice and to all the moral involvements of his universe. He is our Lover, and he is our solemn Judge. It is a sobering thought that our personal destiny rests in the hands of the unseen and infinite God. He who cannot compromise justice, even though he is merciful. Today he extends redeeming mercy to us, but at the end of our brief sojourning we will meet him as the faithful Judge of all the earth. He observes us now. Tomorrow we will give an account to him of how we deported ourselves today. There is no magic effect of the redeeming death of Jesus Christ which can relieve us of moral accountability for our behaviour today. Every preacher, every Christian worker, every noted man, every humble, unheralded Christian—literally all of us will have to face him who is both our Father and our Judge. This fact should challenge us to spend the time of our sojourning in fear.

Accompanying this characterization of God as being the Father who judgeth, we find a striking statement of the way he administers justice; which should contribute to the promotion of moral caution as we live through the days of our earthly probation. He metes out justice impartially and uses our records as the chief witness for or against us. "Who without respect of persons judgeth according to every man's work." Appearances, circumstances, rank or reputation mean nothing to this Judge. Who and what we are will be the one big item when we stand before him. In a world where wealth and influence can so easily swerve justice, it is not easy to fully appreciate the full meaning of impartial justice. We see the power of an educated mind, a filled and free purse, and the holder of high rank or office in the management of affairs among men, but before God there will be no respect paid to these, not even to high claims to piety and orthodoxy, but the rugged facts of our deepest character as revealed in our conduct. Who can live without caution-producing fear in view of our accountability to him who will one day see that every man comes to the bar of impartial and practical justice?

The Apostle continues to argue this matter by citing us to two phases of our personal salvation which should impel us to fear as we continue this brief and perilous sojourning through time. First, there is the fact that we are saved from the "vain conversation received by tradition from our fathers." What our forebears thought and did, they handed on to us, and we accepted these low traditions as guides for our living. However, in the Gospel we found salvation from these old ideals and practices, though those about us are continuing to follow them. Our danger is that we may let these old standards and habits reassert themselves in our living and thus violate our salvation. Ours it is to fear a relapse by being charmed away from Christ by the attractions of the old life—attractions which have the weight of their long hold on mankind, as well as being winsome and immediate to us all the time. We are under pressure to violate our deliverance and dishonor our Deliverer.

The other phase of our salvation mentioned is that we were redeemed at infinite cost. Not with corruptible things, as silver and gold, "But with the precious blood of Christ." God emptied his moral resources and gave the ultimate price to buy us back from the mastery of sinful traditions which enslave us. God, the Infinite; God, the Judge—

(Continued on page 9)

Slackness on Time, Never God's Way.

HENRY OSTROM.

"As some men count slackness." 2 Peter 3:9.

RENDERING those words a little plainer, we read "as men reckon it to be slack or tardy or uncertain." The words are taken from the heart of a description of scoffers. They are wont to say that God has not made good his declarations because of tardiness or slackness, and they argue their claim because of sameness. They trace over the years and then declare that all goes on the same year after year. Rather than be men of faith, they choose the dull dead field of fatalism; rather than be men of prayer, they choose to deny themselves the upward look and engage to gaze over the level, rather than be convinced even by judgment visitations (like the Flood), they scoff.

It is this dead-levelism that a time like the New Year should cause the sanctified soul to fairly blow up and declare that the abolition of such fatalism must be when a soul has spiritual discovery and is in-filled with the Holy Spirit. Year after year, sunrise and sunset, summer and winter, eating, drinking and sleeping—all such; and if not scoffing, then at least far from rejoicing in the Lord! Why, if observation is to be classed as an outlet of intelligence, why confine it to the level. Why not liberate it to search the realms above? Why not let it see what is above the fog and smoke of man's wild ways?

Now the Godly person does this. Indeed his power to observe should be wholly grasped and held by God who is above all this inanimate plenitude round about us here, dull and dead as it is.

Instead of musing over things continuing as they were long ago, his faith calls for discoveries which break up and all but utterly discard the sameness. His is the God of events, events fresh and new-born. Action is there instead of dullness and death. Events they are that accord harmoniously with the promises of God, events in answer to prayer, events, not one of which can harm the sanctified in him, since all work for good. And, if Israel of old was called upon to observe the Jubilee Year, the Sabbath Year, the New Moon, and many other events, how readily may the Christian (though every day is to him lived unto the Lord) rise above the average level in spirit and observe the New Year, recounting both the painful and the pleasant events and glorying in him whose love prevails equally in both classes of circumstances.

Ah, the Christian's God has given his word. He has said what he will do. From clear above the dust and fog has come a guarantee down to us where we live. If that Word could once fail, then all would fail. If God were once "slack" concerning that, then who could be faithful or where could faithfulness be found: and faithfulness is the great asset next to love in true friendship. But, it does not fail, and, more than that, it cannot fail. It is not grass to wither in the heat. No pretty flower faded and fallen by the way is this Word of God. It endures, and forever. And, because of it there is both warning and welcome in the ending of the Old and the beginning of the New Year. The warning tells of judgment on the earth in time to come and the welcome flows from the exceeding great and precious promises dispensing untold wealth to the soul surrendered to God. The Christian's God is watching over time and he cannot be late. He requires no preparation for eternity and neither the fear that it is near nor weariness of waiting tax his perfect nature. Hence, his "long suffer-

ing" (instead of showing us "slackness") but gives us the better to see that "a thousand years are with him but as one day." O, eternal God! O, Infinite One! Surely it is because thou art so great that not a second of time is overlooked by thee nor can eternal ages weary thee, nor can the very smallest need we have miss the loving embrace of thy unfailing care.

Shall we not, then, mount in thought above the changing spheres, above the rising and setting of the sun; and wrapt in adoration start forth in another year, the next great significant event to engage us being—"His Son from heaven"?

Adoration instead of sameness! Our powers engage in the interesting variety of praises and thanksgivings which only the recognition of his immediate and unfailing care can know. Fullness of growth, a spiritual increase instead of sameness. Redeeming the time and willing to pay the price in an evil day of idolatrous sameness, bettering the New Year!

The Christian's God regards the future. We may not stop here longer than to catch a glimpse of that future of the heavens and the earth in which dwelleth righteousness. Some change, for redeemed sinners who shall have come up out of an earth of deceptions and delusions such as this! Visits, and reignings in the presence of rebels are the present records of righteousness on earth. And, as for the heavens Satan himself provides many interruptions by "spiritual wickedness in the heavenlies." But he who speaks from THE THIRD HEAVEN, the heaven of heavens bids us look to a day when righteousness will no longer be as a guest but it will be AT HOME both on earth and in the heavens. Who thinks that we enter the New Year as blindfolded venturers?

A dream? No, God's Word. Let the New Year dawn as if arched by it and we pass under that rainbow into our tomorrow. A thousand years of peace; but more, the New Heavens and the New Earth where righteousness is no stranger. The best we can say of earth today leaves the sanctified a pilgrim and a stranger but out there he is at home where righteousness is at home. Talk about Home-comings! Let us have our tickets in hand and be on tip-toe for the trip for this one. Events speed up greatly near the final.

In the presence of such, who can measure the words—"Christ is made of God unto us wisdom and righteousness and sanctification and redemption"? So, the New Year is welcome for we are nearer the time of the New Earth. And that is sure for our death-conquering Lord has the power in his own hands. In the meantime we listen for the proclamation—"Thou hast TAKEN, TAKEN thy great power and has REIGNED." Money fame, health, they have a place. But who can stoop to see it long when he knows that the New Year marks the way to the New heavens and the New earth? And as if to make the highway markings doubly engaging, lo, we look for our Lord from heaven to reign a thousand years in his glory over all this old sin-stained, death-dealt, tear-soaked earth, again restored and wondrously beautified. All this and more, on the way to "all things new."

No room for scoffing here. He is not tardy. There will be no delays. If he is all to you—then, Happy New Year!

What Think Ye Of Christ?

This is one of Dr. Morrison's most recent sermons, and one of the very best he has ever written. It gives unanswerable arguments for the Divinity of Christ, and should be broadcast over the land. It will be a factor in arresting the unbelief and skepticism which is so widespread, and spreading more rapidly as the days come and go.

The Alabama Christian Advocate has the following to say of this sermon:

"What Think Ye of Christ?" is the name of a sermon just issued in pamphlet form by Dr. H. C. Morrison, of Louisville, Ky. Everything that Dr. Morrison writes or says is good, and this one is particularly good. If you are hungry for a particularly strong, yet spiritual, sermon, order this from The Pentecostal Publishing Co., Louisville, Ky. The price is 15 cents per copy, or seven copies for \$1.00."

The New Year Speaks.

The New Year speaks! It announces its advent in divers tones and under varied skies: here in the whistle and roar of bitter winds; there in the sigh and sob of tropic breezes; here under skies leaden and low, there under heaven's cloudless and sun-bathed; here in the strident clatter of a half pagan buffoonery curiously associated with New Year's Eve and there in the low-toned prayer and reverential hymns of a watch night service. The New Year speaks!

The New Year speaks of the transitoriness of life! It is but a breath, soon drawn and then expiring. Life's outer garments, its physical aspects and accessories, change as do the styles of Fifth Avenue. "The fashion of this world passeth away." So wrote St. Paul. "Change and decay in all around I see." So wrote the hymn writer. Families are broken. Lovers are separated. Society alters its code. Governments pass. Industry is revolutionized. The Scranton coal miner is stricken and so is King George of Buckingham. Manhattan skyscrapers today top the ground where yesterday Indian arrows fell and Indian war whoops resounded. Fame fades. Riches rot. Pleasures pall. Popularity passes. Hairs whiten. Steps unsteady grow. Death is nigh.

The New Year speaks of the permanence of spiritual values! Lovers come and go, but love remains, a measureless mystical force throbbing through all hearts and all years. The "captains and the kings depart," but the King of kings, the "same yesterday, today and forever," lives on, labors on, loves on, saves on. The verities of the soul are ageless like the stars. Righteousness and truth and purity and peace and sacrifices—these are the deathless things upon which the gnawing of time's tooth can have no effect. The New Year speaks! And this is its message:

"Build your hopes on things eternal—
Hold to God's unchanging hand."

The New Year speaks of new opportunities! It bids us face forward, gird up our loins and march to conquest. It calls upon us to forget, Paul-like, "the things which are behind." The victories of yesterday are for our encouragement to further successes; they are not camping grounds for self-congratulation or self-complacency. The defeats of yesterday are for our instruction and profit; they are not to terrorize us or tyrannize us. Christ's man does not belong to the past, but to the future. He fronts tomorrows that are radiant with promise. He that hath ears to hear let him hear the voice of the New Year calling us to a reaffirmation of our covenant with God and our consecration to the immensely worthwhile task of "spreading Scriptural holiness over these lands."—Paul S. Rees, in *The Tabernacle Tidings*.

The First 10,000 Years in Hell,

With Introduction by Rev. H. C. Morrison, is a book of five stirring sermons, "Ten Thousand Years in Hell," "The Fate of an Unfaithful Shepherd," "A Pastor's Vision of a Lost Soul," and two others. This is a book that is calculated to make one stop and think, and there never was a time when it was more needed. 25c a copy, or \$2.00 per dozen. Place a dozen or more where they are needed.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

GLEANINGS FROM THE EVANGELISTIC FIELD

HONGSUNG, KOREA.

Dear Friends of The Herald Family:

One has but to visit Korea to become convinced of the power of a personal devil. Devil worship is the principal religion out here. People pray to the devil; in times of drought and flood; a pig or chicken may be sacrificed to the powers of darkness; in cases of sickness a red-hot needle is often stuck into the quivering flesh of the patient to drive out evil spirits. Devil houses, resembling very much a four inch brass button, are fastened on the door posts of many homes for spirits to dwell in, and offerings of rice are placed on little shelves beneath them.

This morning at the five-thirty prayer meeting an old woman prayed in agony, under the delusion that her sins were unpardonable. At last she testified that she believed that Christ had forgiven her but that a great burden of sorrow and regret still rested on her heart. The day we arrived, Miss Scharpf, the missionary here, told us the gruesome tragedy of devil possession which was responsible for her grief.

Her grandson, one of the most respected and best loved young men in the village, was stricken with a severe headache. The entire family entered into an orgy of devil worship to drive out the evil spirit. They piled rich foods in the center of the table for the devils, and for five hours wailed and danced around it. The grandmother, who was leading the worship, later testified that the powers of darkness suddenly possessed them to such an extent that their incantations became marked with extreme violence, and for five days and nights they jumped, wailed, and shouted at the top of their voices. Finally the son who was sick went stark mad, took a sickle from the wall, and announced that he was duty bound to kill them all. When they fled he turned the sickle on himself and so lacerated the back of his neck that he died a few hours later.

Miss Scharpf found the family in the house of a neighbor, shrinking with fear lest the devils bring them to the same end. They were now glad to listen to the gospel of the one who alone could deliver them from the powers of hell. The entire family except one old grandfather eagerly turned to the haven of refuge Christ offered them; and throughout the following week there raged an awful battle between the Spirit of God and the forces of evil for the possession of these souls. Visitations of sickness, overwhelming fear, and even strange visions were brought to bear upon them to keep them bound. Hopeless darkness filled their hearts. The praying people banded together in constant travail, and, thank God, victory and deliverance came through this united faith. Demons were cast out, peace of heart abounded, and day after day it was our joy to see these redeemed souls in faithful attendance of our services.

The church here has been far too small to accommodate the crowd. A tent was erected but the temperature dropped below freezing and we couldn't use it, so we have been getting along in crowded quarters as best we could. The masses seem hard to reach with the gospel and fewer new believers have come to Christ than usual. However the Holy Spirit has been working in a wonderful way among the professing Christians. This afternoon a confession meeting followed the service. One after another men and women told of new found blessings. A few confessed hatred and dishonesty; many had failed to keep the Sabbath; and some even told of thieving and adultery. All who spoke praised God for forgiveness and determination to go through. Many pastors and Christian leaders testified to the joy that had come to them through the Baptism of the Holy Ghost. Though this is our smallest meeting in Korea with respect to numbers, in many ways it is proving to be one of the best. When time for parting comes we will be reluctant to part, God has so knit our hearts together in Christian love.

We praise God for the sterling work of Miss Scharpf who stands alone in this hard field with no other missionary to share her burdens. Her spirit of self-sacrifice has been a great blessing to us and has wrought inestimable gain to the Kingdom of God. She needs your prayers.

On November 29th we are to leave Korea for North China, where we will begin our work with the missionaries of the National Holiness Association in Shantung Province. We praise God that this door has been so timely opened with the passing of the war clouds. Please join us in prayer for this new conquest. Our headquarters address for at least two months will be Box 1489, Shanghai, China.

The Asbury Foreign Missionary Team,
Erny, Kirkpatrick, Crouse.

PERTH, SCOTLAND.

Dear Herald Family, Greeting:

At Uddingston, Scotland, which is near Glasgow, in the Church of the Nazarene a campaign of great victory was conducted. The best attendance they have ever had in a revival and with much conviction on the people there were many seeking and finding the Lord. The altar filled again and again with people who had never been converted. A dentist who was entering a saloon was attracted by the music in the open air meeting, came into the church and was gloriously saved and then brought his wife and children and such a happy family as they were. Many other interesting cases.

The Moser Sisters conducted ten special services for the young people and hundreds were in attend-

ance. The object lessons and chart messages captured the hearts of these who came from homes where the parents do not attend church and they were soon weeping under the power of God's love for them. They came seeking pardon, as many as thirty-seven kneeling at a time and such a change came over them that the parents were convinced that God had wrought a work in their children's hearts.

These Scots are a steady, unemotional people that do not move on impulse, but take time, weigh the matter and when they do move you know they have made up their mind to go through and they stick to it so that most all who come to the altar are there for the first time and usually get through good. We are grateful to God for the good results we are having in all our efforts in the British Isles and surely feel in his will.

We note some relics of the old-fashioned Sabbath observance in Scotland. After the morning worship the blinds were drawn that they might not look out on the world and the afternoon spent in Bible study and prayer, no cooking on that day and all were reverent and quiet. Today the shows and shops are closed, many busses and tram cars do not run, one sees a great procession along roads and streets with Bibles and hymn books on their way to worship. Among the more religious there is no visiting and a simple meal, cold except perhaps tea. At church here most everybody has a Bible and they follow you in your text and references. The Bible is read and other religious exercises conducted daily in all the schools.

A visit to the great Catholic Grotto at Carfin which is an imitation of the one at Lourdes, revealed the extent of idol worship which Rome encourages. It is a series of shrines with marble images of the Virgin and various saints in a beautiful natural setting of flowers, trees, fountains and artistic walls, arches, underground altars in a veritable fairyland covering many acres. When finished it will cover 200 acres and have a cathedral of 6,000 capacity. Over a quarter of a million pilgrims came in three months in delegations from Italy, France, Belgium, Ireland and as many as 50,000 are there at one time drinking and bathing in the holy water which they claim has cured many of dreadful diseases, bowing before the images or kneeling on the many great stairways offering prayers to the saints. It is as near a modern Ganges or Mecca as could be designed and of course was founded by Divine (?) authority. The "Little Flower of Jesus" seems to be the attraction they holler about most and you would have to see it to understand it, although I saw and do not perceive, but they would no doubt explain that I was a dog or a heretic that had no faith in it and I would praise God that it was so. I prayed here like I got down and prayed in a Cathedral in Chester, "O Lord, open the eyes of these hungry hearted worshippers as you did the eyes of Martin Luther." They no doubt thought I was praying to a saint but I was blessing God I had a Saviour.

Like the guide at the Giants Causeway in Ireland insisted that I sit in the giants chair and with sea foam piled around me and the salt spray in my face make a wish, so I wished I could be more like Jesus. Then I remembered that spiritual things do not come by wishing but by believing and obeying. Not a matter of good luck but good living.

We spent some days in Edinburgh the romantic Scottish capital in the land of Walter Scott and found much of interest in this grand old city. The castle contains the ancient regalia of royalty, Queen Mary's room, Queen Margaret's chapel and "Mons Meg" the five hundred year old cannon that once fired the keys of the city to the enemy, also the newly finished Scottish war memorial which we felt rivals the English memorial at Menen Gate in Belgium is located in the court of the castle and from the battlements one may look down on Princess Street, one of the finest streets in Europe, with its magnificent gothic monument to Walter Scott and the gardens near which is a statue of David Livingstone. Or from this lofty station one may look back to the beginnings of Scottish history for it was here that Dukes were imprisoned, Marquises and Earls met their doom, and on the esplanade witches and martyrs were burned, kings were born and queens fled from the Lords of the congregation. Beyond the portcullis gate and the old drawbridge one may survey the fairest and richest parts of the realm.

The Royal mile down High Street to Holyrood Palace is a continual panorama of historical interest. John Knox's home built in 1490 is a wonderful relic of early architecture aside from its religious significance. Standing in the old "preaching window" one faces up the street toward St. Giles church of which Knox was rector. We had a season of prayer in Knox's study and reviewed his history in paintings and relics among which were the thumb-screws and other instruments of torture used in that day, and a gag on a ring which when placed in the mouth of tatters or evil speakers and the victim turned loose was a sport for the neighborhood. All of which stirred us somewhat with the spirit of those times.

St. Giles Church is well worth some time. At one spot an engraved plate informs us that "here one Jenny Geddes threw a rock at the preacher who was advocating a course contrary to the will of the people. Days of heroes, those when the church was a pendulum between Protestantism and Catholicism. We are enjoying with ease what cost others their blood.

Edinburgh is a galaxy of beautiful and interesting streets, museums, galleries, gardens, statues and great buildings and one may well conclude his visit at Greyfriar's churchyard standing by the grave of "Bobbie" the little dog who kept watch by his master's grave for seven years and was immortalized in Miss Atkinson's "Greyfriar's Bobbie."

My brother, if your heart lacks love for your Master then profit by this lesson of devotion from a dog who loved in life and after death refused to leave the grave where kind hands built a kennel and furnished food until death also claimed the guard who is now buried by the side of the one he loved. "Now abideth Faith, Hope, Love, but the greatest of these is love." "Love never faileth."

Tilden H. Gaddis and Party.

WILKINSBURG, PENNSYLVANIA.

Once a year we send in a general report to The Pentecostal Herald and as the year is about over we can report a wonderful year of activity for God. Our revivals have been better this year than any previous year seeing more souls saved and sanctified and having more revivals than ever before. We have worked with as fine a class of pastors as one could find amongst the different denominations, each one standing by us graciously with a large number recalling us again, some for the fourth time in succession, so with a busy year ahead we press on in Jesus' Name to preach a full salvation to a lost world. We will drop a word about the meeting here with the Union Gospel Church of the Christian and Missionary Alliance. There has been a constant flow of salvation from the very start. Sunday there were fifty people seeking God and a week yet to go. Bro. J. T. Mobberly, a wonderful Christian gentleman, is pastor of this church and has been for about fifteen years. They have a nice brick church which they recently purchased and are practically out of debt—a great missionary church sending as high as \$9,000 per year to the Foreign field. Numbers are seeking full salvation—one more revival then home for Christmas. Pray for me.

H. N. Dickerson.

P. S.—Closed with around 300 at the altar; over 100 different people saved or sanctified. Amen.

HUGOTON, KANSAS.

We have just closed a remarkable meeting at Keyes, Okla. The pastors of the town had well prepared the way for a great victory. Scores of men, women and children were definitely blessed and united with the churches, family altars erected and a number of people began tithing. In a number of instances whole families were blessed and united with the churches.

One of the most remarkable things about the campaign, on the last Sunday morning the Methodist minister took a fine class into the church, and from the same platform the Baptist pastor took in a fine class.

We are at present in the Methodist Church, Hugoton, Kan., and the meeting is starting fine. Great crowds, deep interest and fine prospects. The Chamber of Commerce, Lions Club and the High School are fully co-operating in the campaign. Hugoton, it is claimed, will soon be the greatest gas field in the world. Thousands of people are coming this way. A great opportunity.

J. B. Kendall.

REPORT.

As I have not reported this year I thought I would send in a report this being one of the busiest years of my life. My work has taken me in and through eighteen states and Canada. Have labored in eight camps, some of them the leading camps of the nation, made up of many denominations, other camps were small. Have worked with many of the leading evangelists in these camps and had blessed fellowship. The judgment alone will tell the good these camps are doing. May God's blessings rest upon the sacrificing people who keep them going. I was recalled to all except one of these camps for the future. Have labored in churches from the largest to the smallest, some thriving and flourishing, others struggling for existence. The good pastors and people have all treated me good and the fellowship with God's people has been blessed. Have preached to thousands as well as to small crowds and unseen radio crowds, have seen several thousand seek the Lord this past year. We start in the first of the year believing for greater victory and old-time revivals. Am thanking the Lord for health in both body and soul.

Bona Fleming.

The Mills of the Gods.

Most any one enjoys a good, thrilling story and in this book you will get a good picture of present-day conditions and what the tomorrows will bring.

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(Continued from page 1)

Germany could whip France off the face of the earth today. The women of France raise poodle dogs. The women of Germany raise babies by the barrel. There are enough robust boy babies born in Germany every twelve months to make a powerful army of broad-shouldered, stout-legged, rugged men. It only takes eighteen years to make a soldier out of a baby boy. The very thought of sending them to war to mangle and destroy each other is horrible. But the big business of Europe for some centuries has been to raise babies into soldiers for slaughter on the battlefield. It makes the heart sick to read past history and contemplate the future.

The next time France and Germany want to fight, you may be sure your Uncle Samuel will keep out. The insanity of the past when this nation poured its young manhood into Europe to be cut to pieces with rapid-fire guns, and strangled with poison gas, will not be repeated. If, some time in the future, a president and group of congressmen in this country want to fight for somebody in Europe let them go over, get into the trenches, climb out into No-man's Land and hang their insides up on barbed wire entanglements, if they wish; but let no group of men in the Congress of the United States ever again vote our young manhood into a European war entailing a tax under which our people must stagger for decades to come.

The bitter feeling continues and increases between France and Italy. Both of the nations are armed to the teeth, glaring and growling at each other. War between them is not at all improbable. It is to be hoped it will not occur, but the powder barrel is handy and the spark is by no means impossible. Mussolini is belted, boastful and threatening. France and Italy have gone through the centuries without a Bible, without a saving gospel. The Romish priests have been too busy teaching the people to bow before plaster-Paris images, to have time to give them the saving gospel of Jesus Christ.

Meanwhile, millionaires, the underworld, the Catholic Church, the liquor interests, a number of Methodist preachers, and some hundreds of thousands of laymen, with other blinded Protestants, have united to bring the liquor traffic back upon us with bar-room down-stairs, and the bawdy-house upstairs.

If I am spared I will continue some further diagnosis of world conditions next week.
(Continued)

"Walk worthy of the Lord unto all pleasing, being fruitful in every good work."

A Marvel of God's Grace and Guidance.



Some thirty years ago Mr. Chas. E. Cowman and Mr. E. A. Kilbourne, two telegraph operators in Chicago, beautifully sanctified according to the Wesleyan interpretation of the Holy Scriptures on the full redemption wrought for us by the Lord Jesus, undertook what, from a human point of view, seemed impossible. They felt the divine call to foreign mission work and selected Japan as their special field of service. With almost no money, but with a great faith in God and a great love for human souls, they went out determined to place the Bible, or some portion of the Scriptures, in every home in Japan, from the palace to the hut of the humblest, and by the grace of God they did it. It took some years. Their method was to hold meetings. They did not believe that the day of revivals had passed. Under the guidance and power of the Holy Ghost they got young Japanese converted, led them on into sanctification and sent them out with packs of Bibles, Testaments and Scripture portions. They sold their holy wares where the people were willing and able to buy, otherwise they gave them without charge. The devoted service of these young men was a great means of grace to them, and they grew wonderfully in adaptation, enthusiasm, witnessing and exhortation, and holy fires were kindled under their influence, in many sections of Japan.

Meanwhile, our brethren, Cowman and Kilbourne, built up a great training school at Tokyo, and gathered about them a remarkable group of Japanese Christians. It was my privilege to spend about a week at this school when I made my evangelistic tour of the world. It was a center of spiritual life and power. The Holy Spirit was in the place, doing a gracious work. It was there that I had the pleasure of meeting with that very remarkable man, now Bishop Nakada. He has gifts, graces, courage and power which make him a great factor in evangelism, in the upbuilding and strengthening of this wonderful work in Japan.

Brothers Cowman and Kilbourne have both entered into rest. They were two of the most interesting, humble, sweet-spirited, trustful men I ever saw. There was no excitement about them, nothing crude or dictatorial, but under the power of the Spirit they were real leaders, who were wonderfully used of God. Their work grew into a permanent church in Japan, called the Oriental Missionary Society Japan Holiness Church, which is now not only entirely self-sustaining, on a very firm basis, but making contributions to missionary work elsewhere.

This work has spread into Korea, Manchuria, Formosa and China, with training schools in each field, and a chain of 723 Mission Stations and Out-stations. About 1700 native preachers and Bible women have been trained and 300 students are now in the schools. Throughout the various fields over 400 trained native workers (600 including wives) are now devoting all their time to carrying the message of full salvation to their people, beside something over 30 of our own people giving direction and assistance to the work. From the very beginning the great thought of Brothers Cowman and Kilbourne was to bring the native people into regenerated, consecrated, sanctified, Spirit-

filled leadership. Under the blessing of God they have had marvelous success and it is simply wonderful how these consecrated Christians are building churches, building up great schools, educating their workers and pressing forward with an aggressive evangelism that is winning and building in a gracious way. Not one nickel of money devoted to this great work goes for the support of modernists teaching of these pagan peoples to disbelieve the Scriptures and the saving and sanctifying power of Jesus' blood. In all these years of contributions of money to this work, not one penny has been used for the purchase of tobacco, but, with consecration and economy, the money, energies, faith and love of the people have gone forward, kindling holy fires of spiritual life and revival power everywhere.

When I was in Tokyo I preached in the daytime in their training school. I have never seen a place where I was more impressed with the devoted earnestness of the people than at that place. In the evenings I preached at a Baptist Church, one of the largest auditoriums in the city of Tokyo. We had, in a few evenings, something more than a hundred people who professed salvation at the altar. The last four evenings I preached in the city in one of the Methodist churches, and there we had not less than 100 professions of saving faith. Sometimes conversion there means to be converted from their idolatrous beliefs and worship to belief in Christianity, in the Bible as an inspired book, without regenerating power. Such converts must be led on to a saving faith in Christ,—which can be done, by a devout people who are filled with the Spirit. In the meetings to which I refer, most of those at the altar gave every evidence of exercising saving faith and being genuinely regenerated.

The headquarters of this very remarkable full-salvation missionary work are at 832 North Hobart Blvd., Los Angeles, Calif. I am spending a few days here, preaching in the evenings. The Oriental Missionary Society people are carrying forward a very gracious work here, for the conversion of sinners and sanctification of believers. Sitting in the pulpit last night and looking out over the audience, I was profoundly impressed with the thought of the prayer, faith and influence of these people that has spread abroad into so many countries beyond the wide seas, and has brought such a multitude of people to Christ, having already sent a great host of immortal souls, sanctified by the precious blood of our risen and triumphant Lord, home to paradise. I could but think what tremendous results the past fifty years would have brought if, in the Mission work of Protestantism, there had been the same consecration, the wonderful sanctifying baptism with the Holy Ghost, and the single eye to the salvation of souls that has characterized the people of this Oriental Missionary Society.

Mrs. Chas. E. Cowman, wife of the founder, is the present President of the Society, carrying on the work of her sainted husband.

Rev. E. O. Rice is Secretary and Treasurer of this Society. The work is under the control and direction of a Board of Trustees who stand firmly together on the Bible basis of the Wesleyan interpretation of full salvation from all sin through the sanctifying power of the Holy Spirit. Recently the work here has taken a step forward by bringing out, as their pastor, Rev. E. W. Petticoat, and Rev. James E. Campbell as song leader. These are men in the prime of life, strong physically, consecrated, sanctified men, with peculiar gifts. We anticipate for them great success and blessing in the work of salvation in this marvelous city. May God continue to bless and guide and keep this work in the homeland and in the foreign fields, in his own mighty hands throughout the future as he has in the past.

AT THE THRESHOLD OF 1931

MRS. H. C. MORRISON.

WHO of us is so thoughtless and careless as not to indulge in sober and serious reflections at the exit of the Old Year! Who is it that does not resolve to make the New Year better than its predecessor! The past is chronicled on the pages of life's history; if it has been worth while, well and good; but if the pages are stained by deeds of regret we pause upon the threshold of the New Year and bestir ourselves to better and nobler living.

It is an old and true saying—
"Of all sad words of tongue or pen;
The saddest are these—It might have been."
How gladly all of us would recall the hasty word, the neglected opportunity, the squandered time, but "what is written is written," and while we cannot remedy the past we can make the future count by avoiding the mistakes of the past.

Some one has said that "The proper study of mankind is man." Then let each of us begin by examining ourselves that we may see wherein we need toning up, weeding out, and put in shape for the best and most useful year of our life. May we not be content with anything less than the best, thus heeding the exhortation of the old Book: "Whatsoever thy hand findeth to do, do it with thy might." Nothing short of this will meet the divine requirement and make life worth while.

Let us closet ourselves with the Searcher of hearts and hear what he would say unto us. I wonder if the rebuke—"I have somewhat against thee," may be fittingly applied to you or me? You recall the charge brought against the Laodicean Church was, "Thou hast lost thy first love." Now honest! Is our love to God as fervent and strong today as it was when the Holy Ghost first shed it abroad in our hearts? Or have the tendrils of the world wound themselves about our hearts and quenched the flame that once glowed with undimmed splendor! How about our consecration? Is our all on the altar of sacrifice laid, or have we kept back part of the price? Are our private devotions as frequent and enjoyable as formerly, or do hosannas languish on our tongues, and our devotion dies?

If we plead guilty of the above, there is comfort in the thought that we can "begin anew our journey to pursue," "forgetting the things that are behind, and reaching forth unto those things which are before, ever looking unto Jesus the author and finisher of our faith."

How shall we provide for the coming twelve months? What repairs does our machinery need? Are there screws to be tightened, bands to be adjusted ere we start on the run of 1931? If so, let us tarry at the mercy seat until we are endued with power from on high. That will enable us to emerge from the tunnel of discouragement, climb the mountain of difficulty, and pass through the valley of humiliation waving the banner of "More than conqueror" over the defeated foe.

There is no such word as "Failure" in the

vocabulary of grace; but the note of "I can do all things through Christ which strengtheneth me" sings loud and clear from the heart of every trusting child of God. The promise, "Greater is he that is in you than he that is in the world" should stimulate and hearten every soldier of the cross to put up the bravest fight he has ever made. The invisible, yet ever present Paraclete, stands alongside each of us to show himself strong in our behalf when the enemy would lead us into the trenches of affliction, or the wire entanglements of life's temptations and disappointments.

There is no such territory as "No man's land" in the kingdom of grace. Neutrality in the Christian program is an impossibility. We are either for God or against him; and if we would avail ourselves of the resources of grace we must identify ourselves with the allied forces of righteousness, bravely contending for the right unto the end.

With the past under the blood, with our hearts anointed anew by the Holy Spirit, with our armor polished afresh, and our shield of faith between us and the enemy, we have no cause for dismay. If we fear God we have nothing else to fear. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ, unto whom be glory forever and ever." Amen!

"PASS THE TIME OF YOUR SOJOURNING HERE IN FEAR."

(Continued from page 5)

the Father; God, who knows true values, gave the most costly treasure of his heart, the blood of his Son for us. It is evident that in the eyes of the Father, who judgeth, we are of infinite worth. We have cost the Father so much that we dare not live our days recklessly, indifferently, superficially and ambiguously. To live without great moral caution is to show that we do not appreciate our own worth, nor do we care that God loved us so.

As we advance into this new year, a year that should know much of good cheer, let us set ourselves to think clearly about this brief and perilous sojourning which we call life; and let us never fail to remember that he, on whom we call, is the Father that judgeth with strict impartiality and with consummate loyalty to the facts of our record; and let us never lose sight of the fact that we have been saved from the very practices which are rotting others about us, and that we are of infinite worth to God; and thus we will "pass the time of our sojourning here in fear," and the year before us, and all the years will be satisfactory.

The Price of Success.

"It is a fine thing to face up to life, to respond to the difficulties that it puts in front of us, to match ourselves against its call to do, testing us with hard and worthwhile things. The one who runs away from things is a coward. Facing up to life and taking its difficulties and obligations somewhat seriously is the only way of making life count. Making a success of life in any real way is never child's play. It is never done by accident or trifling. Courage and hard work and persistence are a part of the price that always has to be paid."—Christian Guardian.

THE HERALD BILL OF FARE FOR 1931.

What is the Matter with the World? We have the most aggressive and interesting Bill of Fare for the readers of The Pentecostal Herald for the coming year this paper has ever published.

There will be a series of interesting articles under the head of "What is the Matter With the World?" or a diagnosis of world conditions. A world at war with God cannot be at peace with itself.

The Pope-Emperor.

The Pope-Emperor and his subjects. Some startling facts about the growing political power of Romanism in this nation. These articles ought to be read by a million people.

If Christ Should Come to Jerusalem!

There will be some most interesting chapters under the head—Things We Ought to Think About. Many devout people believe prophecy is fulfilling rapidly, and that we are nearing the end of the age and the Coming of the Lord. Why not read and think on this wonderfully inspiring subject? If the Scriptures teach anything, they teach that Jesus Christ is coming back to this earth in person, and in great glory. This is a neglected subject. Let us study it together.

The Greatest Moral War.

We are now in the throes of the greatest Moral War ever fought out in these United States. The Demon Liquor is making a tremendous assault upon the manhood, womanhood, childhood, home, church, school, health, peace, prosperity and sobriety of this nation. Strong drink is the bitterest foe of God, humanity and Heaven. This coming year this paper will fight the Liquor Demon to the last ditch. Join us in this holy war against all the powers of united evil on earth and in perdition.

A Real Revival of Bible Salvation.

The greatest need of our country is a real revival of Bible Salvation, widespread, deep and abiding. This will be our plea, urgent and constant, January, 1931 to January, 1932. Without Holiness No Man Shall See The Lord. There it is written in the Bible. Should we tear out the leaf on which it is written, or throw the entire Book into the white hot furnace, it will not change the facts. Somewhere, somehow, we must be cleansed from all sin, made holy, or we can never enter Heaven. For forty-three years this paper has sought to spread holiness of heart over this land.

Modernism and Methodism.

We shall have a vigorous discussion under the head of Modernism and Methodism. We have some startling facts on this very vital subject that ought to be known to all Methodists. We shall publish and discuss them at length.

Thirteen Hundred Million Babies.

There are Thirteen Hundred Million Babies due to be born in the next four decades. What will be their color? There is something for you to think about. Well, you can read about it in The Pentecostal Herald the coming year.

The Statesman versus The Politician. Read this as it comes out and think about it. Studies in Isaiah on the Restoration of Israel To Palestine.

Twelve Live Sermons by Dr. Morrison.

The Herald Pulpit

Will give a sermon each week from some wide-awake preacher. These sermons, alone, would make three large volumes, selling at \$1.25, each, worth twice the subscription price of The Herald.

The Sunday School Lessons.

Dr. O. G. Mingleddorf will continue his illuminating and helpful comments on the Sunday School Lessons. We have not had a man more competent to handle this item of our paper than Dr. Mingleddorf—gentleman, scholar, and deeply devout. There will be no "fly in the ointment" of his interpretation of the Scriptures.

Dr. Ridout's Travels Abroad.

Dr. Ridout and wife are traveling in Central and South America, and later in Africa. He will have letters of travel on his usual page.

A Whipping Post Law.

How would it do for the next General Conference to establish a Whipping Post Law for all preachers who fail to bring up full collections for all conference claims? This is a live question. Something must be done. Mere talk won't do it.

Return of the Jews to Palestine.

Do the inspired prophets promise the return of the Jews to Palestine? A live question. Renew your subscription. Let us study the discussions in The Herald for 1931.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

THE NEW LEAVES.

"Wake up!" said a clear little voice. Tommy woke, and sat up in bed. At the foot of the bed stood a boy about his own age all dressed in white, like a fresh snow. He had very bright eyes, and he looked straight at Tommy.

"Who are you?" asked Tommy. "I am the New Year!" said the boy. "This is my day, and I have brought you your leaves."

"What leaves?" asked Tommy. "The new ones, to be sure," said the New Year. "I hear bad accounts of you from my Daddy."

"Who is your Daddy?" asked Tommy.

"The Old Year, of course!" said the boy. "He said you asked too many needless questions, and I see he was right. He says you are greedy, too, and that you sometimes pinch your little sister, and that one day you threw your reader into the fire. Now, all this must stop."

"O must it?" said Tommy. He felt frightened, and did not know just what to say.

The boy nodded. "If it doesn't stop," he said, "you will grow worse and worse every year, till you grow up into a Horrid Man. Do you want to be a Horrid Man?"

"N-no!" said Tommy. "Then you must stop being a horrid boy!" said the New Year. "Take your leaves!" and he held out a packet of what looked like copybook leaves, all sparkling white, like his own clothes.

"Turn over one of these leaves every day," he said, "and soon you will be a good boy instead of a horrid one."

Tommy took the leaves and looked at them. On each leaf a few words were written. On one he said, "Help your mother!" On another, "Don't pull the cat's tail!" On another, "Don't eat so much!" And on still another, "Don't fight Billy Jenkins!"

"O, cried Tommy. 'I have to fight Billy Jenkins! He said—'

"Good-by!" said the New Year. "I shall come again when I am old to see whether you have been a good boy or a horrid one. Remember,

"Horrid boy makes horrid man! You alone can change the plan."

He turned away and opened the window. A cold wind blew in and swept the leaves out of Tommy's hand. "Stop! stop!" he cried. "Tell me—" But the New Year was gone, and Tommy, staring after him, saw only his mother coming into the room.

"Dear child," she said. "Why, the wind is blowing everything about."

"My leaves! My leaves!" cried Tommy, and jumping out of bed he looked all over the room, but he could not find one.

"Never mind," said Tommy. "I can turn them just the same, and I mean to. I will not grow into a Horrid Man." And he didn't!—Selected.

A DECEIVER IS DECEIVED.

Mrs. Geneva Mendenhall.

A great many years ago, there lived in the far away land of Canaan, two brothers. Their father's home was a tent; and around it were the tents of his people, and his flocks of sheep and herds of cattle.

One day the younger brother asked the older brother for a very precious gift and the older brother traded it to him for a bowl of stew. After the older brother's hunger was satisfied and he began to realize what a valuable thing he had given away, he became very angry and threatened to kill his brother.

When the boys' mother heard the threat, she told the younger boy that he had better go away for a while to the home of his uncle in Haran.

So the young man left his home on the edge of the wilderness, and walked alone toward a land far to the north, carrying his staff in his hand.

One night in the mountains, far from his home, he lay down on the ground and with a stone for his pillow, he soon fell asleep. And on that

night he had a wonderful dream. In his dream he saw a bright strip of light running like a magic carpet from where he lay, far up into the sky. Angels were coming and going in the light, and far away at the very top stood the Lord God. And God spoke, and told the young man that he was the God of his fathers, and would be his God too. And God promised him that his children should spread far and wide through the earth, and that through his family the earth should receive a great blessing.

And the young man awoke praising God and he set up a great stone pillar which he called Bethel, meaning that God was in that place.

Then the young man set out again on his journey. He waded across the river Jordan, climbed great mountains and slowly passed the great desert on the east, until at last he came to the city of Haran.

Now in those days, each city had a great well and when a stranger arrived he usually went first to the well to quench his thirst, rest himself, and meet the people. So the young man went to the well and waited awhile until he saw a young woman coming to water her sheep. He took the flat stone from the top of the well, drew the water and gave it to the sheep. He then discovered that the girl's name was Rachel and that she was a daughter of the very uncle he had come to find. And his uncle, whose name was Laban, gave him a welcome and took him into his home.

After while the young man told Laban that he loved Rachel, and he said, "If you will give me Rachel for my wife, I will work for you seven years." To which bargain Laban agreed, so that the young man cared for his sheep, oxen and camels for seven years, and so great was his love for Rachel that the time passed very quickly. But when the marriage day came, Laban deceived the young man and the bride, covered with a heavy veil turned out to be an older daughter, Leah, whom he did not love at all.

The young man was very angry, but Laban explained to him that in their land they could not allow a younger daughter to marry before an older one. "But," he added, "if you will work seven years longer you may have Rachel also." For in those times men often had two wives. So the young man worked seven years more, fourteen years in all, before he won Rachel for his wife.

In the land of Haran the young man had become rich, having received a share of the sheep, oxen and camels as wages for his work. After twenty years he decided to go back to the land of Canaan to see his brother, and his father, who was still living.

So one day he gathered together his wives and eleven sons, and all his sheep and cattle, and camels and started back to Canaan. But on the way he heard that his brother Esau was coming to meet him, and he was terribly afraid to see him. That night he sent a rich present on before him, and he prayed earnestly to the Lord. And while he was alone, he felt that a man had taken hold of him. And he wrestled all night with the man, who was an angel. But in the end the angel gave him a new name and blessed him, so that he was no longer afraid. And when he met his brother, Esau ran to meet him, threw his arms around his neck, and the two men wept together.

1. What was the young man's name?

2. What was the gift he asked of his brother?

3. What new name did the angel give him?

Dear Aunt Bettie: Here I come asking admittance to your friendly circle again. Aunt Bettie, I wish to thank you for publishing my first letter. Through it I won the sweetest pen pal, Miss Grace Shoel, in Philadelphia. And my father received several good books from a man who read my letter, Geo. I. Marinar, of New York. So you see it not only brought

pleasure to me, but to father also. I would be glad to hear from the cousins whose ages are between seventeen and twenty-five or thirty. My birthday is Sept. 19. Does any one have my birthday? If so, please write.
Bonnie Lee Pennycuff.

Decide, Ky.

Dear Aunt Bettie: Will you let a little country girl join your happy band of boys and girls? I have red hair, blue eyes and fair complexion. I am eleven years old and in the fifth grade. I joined the Methodist Church last summer. I think everybody ought to try to live right. My Aunt Mary takes The Pentecostal Herald and she sends it to me and I enjoy reading page ten. My weight is seventy-one pounds.
Lillian Marie Carroll.
Kilmichael, Miss.

Dear Aunt Bettie: This is my first letter. I attend the Free Methodist Church. I have a guinea pig and a kitten. I am a Christian. I hope all the other children are, too. We have a little calf. Papa takes The Pentecostal Herald. I am ten years old; papa is fifty-five years old.
Elizabeth Jolley.
Atlanta, Ga.

Dear Aunt Bettie: It has been a good while since I have written to the dear old Herald. I am always glad to see the day come to get The Herald. It sure has meant lots to me. It comes next to the blessed Bible. Dear boys and girls, keep close to the Lord, for he is our best friend in time of need. I am thankful each day, he has been so good to me. My heart goes out for lost souls. Bro. Morrison's health is improving. The Lord is sparing him for some great work. Dear boys and girls, don't go to dances, swimming pools, movies nor any other worldly places for that isn't pleasing unto God. I belong to the Methodist Church. Our pastor is Rev. J. S. Maxie. He is a good preacher. I live on a farm, and enjoy it very much.
Effie Dixon.

Dear Aunt Bettie: Will you let a Mississippi boy join your band of boys and girls? I will be fourteen years old March 15. Who is my twin? I enjoy page ten because it has so many Christian letters in it. I go to Sunday school and church. I want all of you cousins to pray for my home. Mother died Dec. 24, 1919. I know she went to Jesus because she was a Christian woman. I now have a step-mother and she is a Christian too. I have five brothers and four sisters. God bless the cousins and Aunt Bettie.
Tilman W. Swales.
Edinburg, Miss.

Dear Aunt Bettie: Will you make room for a Virginia boy? I am nine years old and in the third grade. My birthday is August 26. Have I a twin? If so, please write to me. I have a good father and mother. Love to Aunt Bettie and all the cousins.
Amos L. Ness.
Galax, Va.

Dear Aunt Bettie: I am trying to live for Jesus. He has done so much for me. The more I serve him the more real he seems to me. I love him this morning with all my heart and am more determined to do his will than ever before. I have been in several meetings this past summer and fall and seen many souls saved. We have Sunday school every Sunday and prayer meeting every Saturday night. We had a great revival here this summer, about fifty souls were saved. Rev. G. C. Hesson did the preaching. He is an old-time gospel preacher. Would like to hear from some of the boys and girls of page ten. Will try to answer all I receive.
Mary Waller.
Rt. 1, Carthage, Tenn.

Dear Aunt Bettie: I too would like to join your happy band of boys and girls. I am a Christian and attend the Reformed Baptist Church. My father takes The Pentecostal Herald and I like to read page ten very much. I hope to see this letter in print as it is the first I have written to you. Mary Henry, I guess your middle name to be Helen. Please be sure to write to me. Vera Glasgow, I guess your middle name to be Marie. My age is fourteen years, and my birth-

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
34 Years in Business

day is July 5. I am a Sophomore in high school and my favorite game is basket ball. Would some one please inform me who Mr. W. B. is? I will answer the letters or any of the boys and girls who write.

Myrtle M. Beal.
Beals, Maine.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I live in Bardstown, Ky., where "My Old Kentucky Home" was written. I am twelve years old and in the seventh grade. I go to Sunday school every Sunday. My preacher is Brother Perry S. Stone. He is a grand preacher. Tell the others to write to me. Who can guess my middle name? It begins with P and ends with R, and his six letters in it. I hope to see my letter in.
Anita P. Monroe.

Dear Aunt Bettie: Will you let a little Nebraska girl enter your ring of boys and girls? I am twelve years old, and fifty-nine inches high. I am in the sixth grade. I can't go to church because there isn't any near. Myrtle E. Punner, I guess your second name to be Eva. Am I right? My middle name begins with J and ends with H. I will answer all letters received. I will close, hoping to see this letter in print.
Esco Brooks.
Box 83, Republican, Neb.

Dear Aunt Bettie: Will you please make room for two Tennessee sisters in your happy band? This is our first letter to The Herald and would be glad to see it in print. We enjoy the cousins' letters, and think The Herald is a grand paper. As we are strangers will tell about ourselves. We look like twins, though we are not; have brown hair and eyes, about five feet and three inches high, weigh one hundred and three pounds. Our age is between seventeen and twenty-six. The one guessing the nearest to our age will send a snapshot. I, Nannie Mae, am the oldest. We go to church and enjoy going there more than anywhere. Our father and mother are both living. They own a farm of one hundred acres, with a six-room bungalow house sixteen miles from Winchester. We live only one and a half miles from a small village of Lois. Or home is among the hills and we get very lonesome. We hope all you boys and girls will please write to us. Mother told us when we were little, "When you visit friends don't stay too long." We'll go and give room for some one else. Thanking Aunt Bettie for printing our letter.
Nannie Mae and Jewel Evans.

Dear Aunt Bettie: I see I have a twin. I am an old subscriber to The Herald, the best paper I ever saw. My birthday is May 15. I had a brother just two years to a day younger than myself, but, born May 15. He died the 4th of Last May. How I do miss him.
Mary E. Taylor.
Cynthiana, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? We don't take The Herald but one of our neighbors lets us have her paper to read. I enjoy reading it, especially page ten. I have brown hair, brown eyes, and am four feet, eight and one-half inches tall and am ten years old. My birthday is December 21. Have I a twin? If so please write to me. I am in the fifth grade at school, and I like to go to school. As this is my first letter I will close with lots of love to the cousins. I hope to see this in print.
Alma Lee Carver.
Rt. 3, Alvaton, Ky.

Dear Aunt Bettie: I was requested by a reader of The Pentecostal Herald, also a Christian, to write you. She would like your prayers and letters from readers. Her health is very poor, much needing an operation—without any funds. She has a little boy who

cannot go to school for lack of clothes and books. Her name is Mrs. R. L. Meador, Cohutta, Ga., Route 1. Am in hopes she will get letters and prayers, also some one will get some clothes so the boy may go to school. The Pentecostal Herald has my prayers for greater success.

Mrs. W. H. Wilson.
Telocast, Ore.

FALLEN ASLEEP

WOOLEN.

F. W. Woolen fell asleep at 8:30 P. M., November 5, 1930, in Levering Hospital, Hannibal, Mo. His funeral was held by the writer in the Hannibal Holiness Mission, Nov. 7. The Scripture for the occasion was taken from Job 5:25, 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the field." A large congregation of loved ones, friends and citizens of Hannibal and New London came to pay their last respects.

Brother Woolen was a little past his 80th year, and had been associated with the Holiness people of eastern Missouri and western Illinois for over a quarter of a century. His beaming countenance was ever an inspiration and a blessing. He was gifted as a personal worker and soul winner. Both young and old held him in highest esteem.

He leaves a wife, three daughters, two sons, three sisters and a brother, besides a large number of grandchildren, to mourn his going. He won the respect and affection of his nurses in the nearly three weeks he was in the hospital. God's sustaining grace was never more evident than in Sister Woolen as she waited at his bedside. Some one remarked, "She is a living example of what sanctifying grace can do."

We laid him away in beautiful Berkley Cemetery at New London, and await the resurrection morning to see again his loving face.

Edwin P. Phillips.

ARNOLD.

Rev. J. D. Arnold departed this life Sunday night, Oct. 26, 1930. He attended church at the morning service, prayed a pointed prayer, walked about four miles, ate a hearty supper, and insisted that the family go to church for the night service. All decided and went on to the service leaving Grandma Arnold with him. In a short time after they had gone he had prayer as usual, only omitted the reading of the Bible, then he added fuel to the fire, got a drink of water, sat down in his chair, drew a long breath and was dead; never spoke one word.

Brother Arnold lived to a ripe old age being seventy-nine his last birthday. He leaves to mourn his loss a faithful companion, one son and daughter-in-law, and four grandchildren. Brother Arnold has been a preacher in the Free Methodist Church for a number of years. We all loved Uncle Jim. To know him was to love him. We ask all the family of God to remember the precious family in their sad hour of grief. One who loved him very much.

C. M. Smith.

SPECIAL NOTICE.

Once again I am asking the readers of The Pentecostal Herald to remember me in prayer while I am on the World's Missionary Journey. The Lord willing, I shall leave from Los Angeles, Jan. 28 on the N. Y. K. Steamship Line, on boat Muru Tatsuta. I will be in Japan first and then Korea and China. Next I shall be in India. The Lord permitting, I shall go overland from Calcutta to Bombay, and try to reach the important missionary centers. From India I shall sail to Egypt and Holy Lands, and return home through important centers of Europe. Anyone in any of these countries interested in my ministry, may address me at Oregon,

Wis., or P. O. Box 1489, Shanghai, China, care of Oriental Missionary Society.—Rev. C. H. Jack Linn.

NOTICE!

Mrs. Tommie Mercer, Douglas, Ga., writes that her children need clothing. She has a girl four years of age and a boy 6. They are in need of any kind of clothing, and those who may have articles suitable for children of these ages may send them to the above address.

REQUESTS FOR PRAYER.

J. K. Kelley: "I am writing you to make special request for prayer for Mrs. J. K. Kelley, who is critically ill. Furthermore, Mrs. Kelley asked that you make special prayer for her. She has great mental suffering, which threatens the loss of her mind."

Mrs. J. M.: "Pray for me and my dear husband and three children that we may be healed of our affliction; also for father, mother and brothers."

A Reader: "Pray that my husband may become a Christian, and that he may be successful in a certain undertaking."

E. T. W.: "Pray for a worldly mother that she may be saved, and that the home may become a Christian home."

Mrs. W. R. V.: "Pray earnestly for the salvation of my daughter."

M. C. W.: "Join me in prayer for some glorious victories, all of which I am asking in this request."

Anxious Mother: "Pray for my children to be saved and that we have family worship and be a comfort to each other."

A Mother: "Pray that my husband may be saved, and for my daughter that she may be healed."

An Anxious Aunt: "Pray for a woman who has a weak mind that God's love may fill her heart."

A LETTER FROM BROTHER McCORD.

Since my last article appeared I wish to give you a more recent report. I was in the hospital for over five months; wife was in Wesley Memorial Hospital for over four months. September 13, one of Atlanta's best surgeons operated on wife to find that her trouble was cirrhosis of the liver, for which medical skill had nothing to offer. The doctor sewed her up, brought my son nearly to my hospital and on putting him out of the car said, "She may live two days, but don't tell your father her condition." I knew she was being operated on and was expecting good news; when my son came to my bedside I saw there was something radically wrong. When he told me we both cried, and he said, "I'd rather she had died when she was in that same hospital when I was only nine months old."

The awful news completely floored me, but having been a prize fighter in my early days, God did not let me take the full count out, but said, "Get to prayer quickly." I sent for a nearby preacher to go and anoint her and pray for her, but he did not have the faith for a seemingly impossible case. God spoke to me again, saying, "Like

Hezekiah of old, you have served me without a break since your sanctification 27 years ago. Get up and go 16 miles to your wife, anoint and pray for her, as per James." I got out of bed and made the trip by street car and obeyed God. The doctor patted me on the back and said, "Dr. McCord, we are doing all we can for her." I was too full for utterance, but mumbled out, "Doctor, you have the Great Physician in the case with you." I promised God if he would spare wife to me and son we would give our lives to the ministry of divine healing. We are now at home in Sale City, Ga. I want to thank all of you for your prayers, letters of cheer, checks and well wishes. God has never failed me. Yours under the blood and in perfect peace and love.

W. Walstein McCord.

EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL

(Bethany, Okla.)
Ashland, Ky., Dec. 31-Jan. 11.
New Castle, Pa., Jan. 13-25.

BUDDMAN, ALMA L.

(Song Evangelist. Muncy, Pa.)
Newport, N. J., Jan. 11-25.

CARTHERS, J. L. AND WIFE.

(10 N. 15th St., Colorado Springs, Colo.)
Granger, Wash., Dec. 28-Jan. 11.
Portland, Ore., Jan. 18-Feb. 1.
Amity, Ore., Feb. 2-15.
Wells, Kan., March 1-17.
Rush Center, Kan., March 22-April 5.
Osborne, Kan., April 12-26.

CANADAY, FRED

(1518 Killingsworth Ave., Portland, Ore.)
Portland, Ore., Dec. 9-Jan. 15.

CRAMMOND, PROF. C. C. AND MARGARET.

(815 Allegan St., Lansing, Mich.)
Tampa, Fla., Jan. 4-18.

DICKERSON, H. N.

Collinsdale Pa., Dec. 28-Jan. 11.
Pittsburgh, Pa., Jan. 12-25.

EDWARDS, J. R. AND WIFE.

(Lock Box 29, Elmore, Ohio)
Sebring, Ohio, Jan. 11-25.

FLEMING, BONA.

(2562 Hackworth, Ashland, Ky.)
Mt. Vernon, Ohio, Jan. 4-18.
Pittsburgh, Pa., Jan. 19-Feb. 1.
Cincinnati, Ohio, Feb. 6-15.
South Portland, Me., March 1-15.
Malden, Mass., March 22-April 5.
Providence, R. I., April 6-19.

FLEXON, R. G.

(Shackelfords, Va.)
Waverly, N. Y., Jan. 3-18.
Sheridan, Pa., Jan. 22-Feb. 1.
Clinton, Pa., Feb. 2-15.
Wilkesburg, Pa., Feb. 22-March 8.
Huntington, W. Va., March 15-29.
Marcus Hook, Pa., April 5-19.
Richmond, Va., April 26-May 10.
Mineral, Va., May 17-31.

FUGETT, C. B.

(4812 Williams Ave., Ashland, Ky.)
Hutchison, Kan., Jan. 5-18.
Sapulpa, Okla., Jan. 19-Feb. 1.
Felicity, Ohio, Feb. 9-22.
Canton, Ohio, March 1-15.
Alliance, Ohio, Jan. 25-Feb. 15.
Chicago, Ill., April 7-19.
Oklahoma City, Okla., April 26-May 10.
New Castle, Ind., May 17-31.

GADDIS-MOSER EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio)
London, Eng., Jan. 7-14.
Palestine, February.
India, March.
China and Japan, April.

GOODMAN, M. L.

(Burnips, Mich.)
Springfield, Ohio, Jan. 4-18.

GROSS, W. A.

(418 24th St., W., Huntington, W. Va.)
Bridgeport, W. Va., Dec. 28-Jan. 18.

HENDERSON, REV. AND MRS. T. C.

(221 N. Professor St., Oberlin, Ohio.)
Indianapolis, Ind., Jan. 1-18.
Muncie, Ind., Jan. 25-Feb. 15.
Spiceland, Ind., Feb. 18-March 8.
Oberlin, Ohio, March 10-18.
New Albany, Ind., March 22-April 5.

JOHNSON, HAROLD C.

(401 W. Wash. St., Springfield, Ill.)
Willsville, Ark., Jan. 8-18.

JOHNSON, RAY N.

(1390 Meander St., Abilene, Texas.)
Camden, N. J., Jan. 11-25.

KENDALL, J. B.

(Lexington, Ky.)
Lexington, Ky., Dec. 22-Jan. 5.

LEWIS, E. A.

(1029 Clay St., Redlands, Calif.)
Mannington, W. Va., Jan. 11-25.

LINN, MRS. C. H. JACK.

(Oregon, Wis.)
Open dates January, February, March.
Pittsburgh, Pa., April 5-19.

LINN, C. H. JACK.

(Oregon, Wis.)
Japan, China, Korea, February, March and April. (Address care Oriental Missionary Society, Shanghai, China.)

LINCICOME, F.

(Gary, Ind.)
Akron, Ohio, Jan. 4-18.
N. Tonawanda, N. Y., Jan. 25-Feb. 8.
Mansfield, Ohio, Feb. 15-March 1.
Florida Camp Meetings, March 5-29.
Owosso, Mich., April 5-26.
Chicago, Ill., April 29-May 11.

MINGLEDORFF, O. G.

(Blackshear, Ga.)
Open time after Christmas.

PARKER, J. R.

(415 N. Lexington Ave., Wilmore, Ky.)
Nlysses, Pa., Jan. 11-25.

QUINN, IMOGENE

(909 N. Tuxedo, Indianapolis, Ind.)
Stanton, Ill., Jan. 4-18.
Open dates, Jan. 18-March 22.
Flora, Ill., March 22-April 5.

RICE, LEWIS J.

(2923 Troost Ave., Kansas City, Mo.)
McAlister, Okla., Jan. 4-18.

SURBROOK, W. L.

(225 Ferris Ave., Highland Park, Detroit, Mich.)
Chillicothe, Ohio, Jan. 8-25.
Columbus, Ohio, Feb. 1-15.

THOMAS, SAMUEL.

(Converted Jew)
(Box 14, North Vernon, Ind.)
Wilmington, Del., Dec. 28-Jan. 18.

VANDERSALL, W. A.

(1208 N. Cory St., Findlay, O.)
Open date, January 5.

VAXHINGER, M.

(Upland, Ind.)
New Castle, Pa., Jan. 18-Feb. 8.

WHITE, MR. AND MRS. PAUL

(Musicians and Singers, Box 204 Highland Nappanee, Ind., January.

WOODBUM, LON R.

(Okmulgee, Okla.)
Okemah, Okla., Jan. 11-25.

PERSONALS.

Mrs. W. H. Liphthrott: "God saved me, 15 years ago, and he keeps me pressing on each day. Last fall I was taken seriously ill, and I promised God if he would raise me up I would work in his vineyard. God called me to go into the highways and hedges and has blessed my work. My husband was taken ill and I had to make the living for a family of seven, and I became careless about the Lord's work. God showed me my backslidden condition and I confessed my sins and God set me back upon the Rock. I am now working among the poor fishermen at Stephenville, Fla. These people had no church, school, Sunday school, and fished on Sunday as on any other day, but since my coming here they have a church, Sunday school, prayer meeting where souls are saved. We need your prayers, that God may increase our tithes and offerings that we may be able to keep the work going."

A. S. Beck: "We closed our tent meeting in Columbia, Ky., with the largest crowd we have been privileged to speak to in five years. 83 souls were saved during the meeting. We moved to Campbellsville, put up our tent and had a number saved. When the weather changed we moved to the courthouse and had large crowds. Bro. A. E. Minnick was with us the closing service at Columbia, and preached a number of times for us at Campbellsville. He has great success wherever he goes. There were 27 converted in the Campbellsville meeting; among them drunkards and bootleggers. Members of the Christian church cooperated beautifully and we were kindly cared for in a Presbyterian home. We promised them we would come back in 1931. We have won hundreds of souls this year. My address is 1019 S. Fourth Ave., Louisville, Ky."

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson III.—January 18, 1931.

Subject.—The Ministry of John the Baptist. Luke 3:7-17.

Golden Text.—Bring forth therefore fruits worthy of repentance. Luke 3:8.

Time.—A. D. 26.

Place.—West side of the Jordan, east of Jerusalem.

Introduction.—It is by no means easy to make a just estimate of the ministry of John the Baptist. He was God's prepared man for a special work; and we must see him from that standpoint, or we shall not see him at all. He came of a good heredity, and grew up under good environment. Some who rest upon the dollar basis might think otherwise concerning his home life and his desert life in after years; but God needed a rugged man for rugged work, and had John brought up to meet the strenuous work of his after years. God can do little with a nice little kid-gloved, bejeweled dilettante who has been brought up in the shade with a gold spoon in his mouth. He wants men who can stand sunshine and rain, sleet and snow—men who can live on coarse fare, and sleep on the ground, if need be. All this he found in John the Baptist; wherefore he was a chosen vessel for a high calling.

John's ministry was short, rapid and pungent. It was his to tear down mountains and hills, to fill up valleys and gorges, to make rough roads smooth and crooked highways straight. He was preparing for the coming of the King of Glory. Others might have time to plant shrubbery and cultivate flowers along the way: he was too busy blasting out rock and laying down concrete. He was about thirty years old when God spoke to him out in the desert, and told him that it was time for preaching. It was a stormy time in his country. The Jews were groaning under Roman domination, against whom their hatred burned like a furnace. Tiberius Caesar reigned in Rome, and the hated Pontius Pilate governed Judaea, while Herod ruled in Galilee. To preach at such a time and in such a region was almost as dangerous as putting fire into a powder mine. It was not a time for one to count his life dear unto himself.

We have no need to suppose that God had no good people in those days: He has never left himself without witnesses of his saving grace. Even in the days of Elijah he had seven thousand who had not bowed the knee to Baal. One would hunt a long time to find better souls than Zacharias and Elizabeth, who walked in all the ordinances of God blameless. Simeon and Anna, who were in the temple when Jesus was brought in to do for him after the demands of the law, were saints of God. John had a chosen handful to say "amen" to his preaching; and he needed some human backing, as every true preacher of the Gospel does.

John's preaching was severe. He had no flattery for rich or cultured sinners. All were sinners before God—rich and poor, high and low. "Repent ye," was his cry to all. Proud Pharisees in their phylacteries, paupers in their rags, and soldiers with their arms clanking at their sides were all sinners alike to him. His

after-meetings cut to the blood. Roman tax-collectors were told to collect no more than the law allowed. Soldiers must oppress no one, and be content with their wages. He surely made short work of hypocritical aristocrats. They would have killed him long before Herod got his head, if he had not been under divine protection.

John's baptism could hardly be called something new, seeing that it had long been the custom among the Jews to sprinkle clean water upon repenting backsliders. Under the cutting words of John vast multitudes of Jews professed repentance, and John simply did what others before him had done: With a bunch of hyssop he sprinkled them with water from the Jordan, calling it a baptism unto repentance.

One point in John's ministry deserves special notice: The baptism of Jesus. Jesus had no sin, and for that reason could not be baptized unto repentance. For nearly 1500 years every high priest among the Jews had been sprinkled with water from a running brook, and afterwards anointed with the holy oil of the tabernacle. This was the initiatory ceremony for the high priest; and Jesus being its fulfillment, having come to fulfill the last jot and tittle of the law, must enter his high-priestly office in exactly the same way, except that the oil that was typical of the Holy Ghost must give way to his coming. This was the most sacred act in all the ministry of John.

Comments on the Lesson

7. **O generation of vipers.**—Vipers are poisonous snakes. Matthew says that John made this thrust at a multitude of Pharisees and Sadducees who came to his baptism. There was lightning in that. **Who hath warned you?**—John does not seem to have thought that his preaching could arouse such hypocritical sinners as he knew them to be. He had no confidence in them.

8. **Fruits worthy of repentance.**—If your repentance is genuine, live up to its demands; quit all your meanness, and live clean lives. That is good preaching for any people. **We have Abraham to our father.**—They banked on their descent from Abraham. Being his children made heaven their eternal home, no matter how they behaved themselves. But John gave them to understand that God did not need them at all. If he wanted more children of Abraham, he could turn a pile of stones into children. Whenever we think that God cannot get along without us, the time has come for us to visit a mourner's bench.

9. **The axe is laid unto the root of the trees.**—I wonder if John could have used severer words than he uses in this verse. He meant to say that those Pharisees and Sadducees were the trees that were bringing forth bad fruit, and that God was going to cut them down and send them to hell. We are in direful need of a lot of just such preaching today in America. Our people have become so slobbered over with the softsoap of Modernism, that we need an army of men like John the Baptist with their scrubbing brushes and caustic potash to do a bit of scouring to clean up the churches and the na-

tion. A full hundred such men might be a blessing to the City of Washington and the surrounding country.

10. **The people asked him.**—This request seems to have come from the common people who composed the multitude. They wanted to know the way of salvation. They were different from the aristocrats with whom John had so little patience, and with whom he had dealt so severely.

11. **He that hath two coats.**—Christianity makes every man his brother's keeper. One who has the things of this world must divide with his needy fellowman, or forfeit his peace with God. There is no use in trying to explain away God's command when there is real need; but one is not to feed a lazy fellow who will not work. Paul settles that: "If any will not work, neither shall he eat." The command is reasonable. We are God's stewards.

12. **Publicans.**—These were Jews who had become tax-collectors under the Romans, and were thoroughly hated for it by their own people. They were regarded by the Jews as the very worst of sinners. Matthew and Zacchaeus belonged to this class. They needed salvation not because they were publicans, but because they were sinners.

13. **Exact no more than that which is appointed you.**—The tax rate was fixed by the Romans; but some of these publicans were in the habit of "squeezing" the people, to use a term that is common among the English speaking people in the Orient. They put on an extra tax to fill their own bank accounts. In other words, they were a set of common grafters—thieves, to be plain.

14. **Soldiers.**—I suppose these were heathen Romans doing duty in Palestine. John does not mince matters with them: "Do violence to no man, neither accuse any falsely; and be content with your wages."

15. **The people were in expectation.**—There was a conviction upon the people that the time was approaching for the appearance of the promised Messiah: and some of them concluded that possibly John was the promised One.

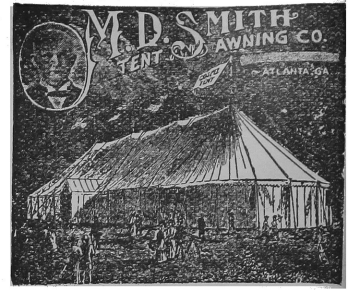
16. **I indeed baptize you with water.**—Not in water. That is a physical impossibility. John was baptizing them unto repentance; that would be the end of his ministry; but One mightier than he was coming after him, who would baptize with the Holy Ghost and fire. This was fulfilled on the day of Pentecost when tongues of fire sat upon the heads of the one hundred and twenty and they were all filled with the Holy Ghost.

17. **Whose fan is in his hand.**—Referring to the old process of winnowing out the chaff from the wheat. The Jews would have no trouble in understanding the figure. The wheat, good people, would be housed in heaven; but the chaff, bad people, would be sent to hell forever. John's preaching was plain. No one could misunderstand him. It was great preaching—great in its simplicity.

DO YOU NEED A MATTRESS?

There has recently been started at Asbury College a Mattress Factory by which many worthy students are being helped with their expenses while attending school.

I am writing to suggest to any of our readers who may be contemplating the purchase of mattresses within the next year, please do not do so un-



JOHN PAUL

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Among those who have purchased one of Asbury's mattresses is Dr. Clarence True Wilson, nationally known temperance leader, whose testimonial I am quoting:

"I have three of your finely made and most comfortable mattresses in my home out in Portland. In adjoining rooms there are beds equipped with the famous 'Beauty Sleep' mattresses and these are not superior to yours in any respect. If the people knew that students of Asbury were making the best mattresses in the country, you would be swamped with orders. In the first place, we get better mattresses for less, and in the second place, it helps to maintain the best Christian school in this country and to equip the best Christian workers who are being sent out by any college to help make this a better world. I am glad that I heard your announcement in the Chapel at the last Commencement and that I now have three of these mattresses in my home. Am glad to own them because of what they are and what they represent."—Dr. Clarence True Wilson, General Secretary Board of Temperance Prohibition and Public Morals of the M. E. Church, Washington, D. C.

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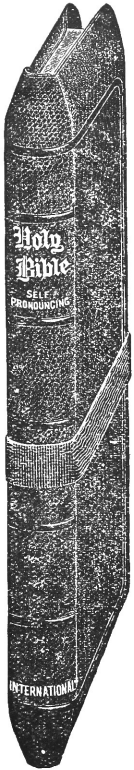
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DEATH DOES NOT END ALL.

By The Editor.

THE Bible plainly teaches that if a man die he shall live again. Death is not the end; it is simply a transition. It is moving from one place of habitation to another, and the mover carries with him his real self, the soul with all its faculties. He has the same character over in that other world that he had here. Whatever changes are made in the soul must be made in this world during the life of an individual; that is to say, a change from bad to good, from the state of sin to the state of salvation. No doubt there will be change in the spirit world; the good will doubtless grow and rise into higher states of comprehension, capacity and appreciation; the bad will no doubt descend into deeper states of darkness and woe.

* * * *

The preacher should very faithfully point out to men the nature of sin, its bad effects on character in this life, and the fearful ruin it brings in the life to come. Jesus Christ did not hesitate to speak in plainest terms and picture with vivid figures the woe and torture that await the impenitent wicked in the world to come which, in the Bible, is named Hell. It is a place of doom for those who trample upon God's law and reject God's mercy in this life, who would not be saved, who chose to sin and take the consequences. The consequences of sin are fearful in this line. Near where I am writing, a man who had participated in a murder a few days ago was sentenced to the penitentiary for life. If he should live a hundred or a thousand years the sentence hangs over him. The violators of God's law and the rejecters of his love sentence themselves to the dark prison house of the lost for all eternity.

* * * *

I do not believe we shall ever have in this country the great revival we need until the people are made to see sin in the light of the ruin it brings, the unreasonableness of it, the hurtfulness of it here and the awful hell which awaits its deluded victims hereafter. God has implanted fear in the human heart, a very useful and important part of a man's nature. It keeps him out of the fire; it keeps him out of water too deep for him to wade if he cannot swim; it guards him against disease; it makes him hasten for a cure if disease has laid hold upon him; it makes him very careful at the street crossings. If the race should be robbed of this element of fear things would go topsy-turvy and society would be broken up and the world would become a slaughter-house of accident, disease and death.

* * * *

God in the Holy Scriptures constantly appeals to the fear he has implanted in the human breast. He warns, entreats, threatens and points out the results of sin. He thus strives to awaken fear and turn men away from sin. It is a very important part of the preacher's business to drive into, and fasten upon, the hearts and minds of the people a holy awe, a fear to sin against God, an ab-

TO GO OR STAY.

(A little poem from Dr. Morrison's sick room)

Oh Christ, my Lord, my Saviour dear,
Shall I come home, or tarry here?
I do not know what is the best—
For me to labor, or to rest.

I find my heart doth long to see
A host of sinners won to Thee.
Guide Thou me with Thy strong hand,
I'll fully follow Thy command.

So I will gladly come or stay
To preach the Word while yet 'tis day;
To help some prodigals to turn
Their weary feet toward Father's Home.

All rugged paths are smooth to me,
If I but know I walk with Thee;
And when my little task is done,
For Thee to welcome me up Home.

H. C. M.

horrence of things that are evil, a dread of the consequences of sin, a good square look at what sin will bring; an intelligent comprehension and appreciation of the Bible teachings of our Lord Jesus Christ on this awful subject of the future state of the wicked. This does not mean that the preacher must abuse the people or storm and rave at them. It means that with earnestness, in the language of the Word of God, in harmony with the teachings of Jesus, he must make men to know and feel the final, awful outcome of a wicked, impenitent life.

What is the Matter with the World?

No. II.

THE diagnosis of a sinsick world we note some ugly symptoms in South America. They have had war in *only seven* of those republics down there within the past twelve months; killed quite a number of poor, ignorant people, driven out of office five presidents, a sixth one resigned, but is persuaded to go back into office. The Patient is no better; not a sign of improvement, but fever high and great restlessness. Bloodshed is certain; possibly a short delay, but bloodshed by bullet and bayonet sure to begin soon.

Those poor, starving, ragged, dirty, diseased, misruled people have all been Roman Catholics for centuries; no Bibles, no saving gospel, no civilization worth the name. If this republican Raskob, Chairman of the Democratic Party, was not so busy giving thousands of dollars to get rid of the Eighteenth Amendment and bring back the saloon, so dear to him and his like, he might spend a few of his millions buying Bibles to distribute among his fellow Romanists down in that priest-ridden country. Come to think of it, if Raskob should be guilty of such a sin against Rome as to have ten thousand Bibles distributed in those Catholic coun-

tries, I warrant the Pope would ex-communicate him. Think of that for a minute!

Give those South American people a half century of pure gospel, with the Bible and public school, and that country would be regenerated. Modernist missionaries would do them no good. They need godly preachers and teachers to lead them to Christ.

Mexico has not had a war for *several weeks*. The shameful assassinations which have been committed, or undertaken, down there against men who have endeavored to lead their people out into better things, have always been done by devout Romanists.

There is little hope for this Patient, suffering to the south of us, without a complete change of intellectual and spiritual diet. The essential remedy does not seem to be at hand; all the indications are that there will be rebellion, riot, and bloodshed for some time to come.

What of our concern, did you say? Careful, there! The disease of *restlessness* is contagious as smallpox. The nations are coming to be such near neighbors that no one can safely say, "Am I my brother's keeper?"

More diagnosis next week.

There are Thirteen Hundred Million Babies Due to be Born in The Next Four Decades.

WHAT WILL BE THEIR COLOR?

CHAPTER I.

Iwant the readers of this paper to go with me patiently and thoughtfully through several chapters on the subject indicated at the head of this article, and see if they do not furnish food for sober reflection.

If God spares me to write for THE HERALD this year, much of what I shall have in mind will be colored with the truth contained in two verses found in the twelfth chapter of Revelation. Read the ninth verse of that chapter: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

The reader will please to notice that at the present time the Devil and his angels are inhabitants of this world; and note their employment, "*which deceive the whole world.*" Read the twelfth verse: "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

I shall write quite a bit this year with these two verses in mind. Believing the Scriptures as I do, and believing that the Devil is a powerful, personal being making havoc of the human race, I shall attribute

(Continued on page 8)

TRAVEL NOTES AND SALVATION TIDINGS.

Rev. G. W. Ridout D.D., Corresponding Editor.

I.



I am writing this in Salvador, the smallest of all the Central American Republics. It has a coast line of about 140 miles, and in size would about equal the State of Vermont. Its population is above a million. It is a land of volcanoes; one of them, Mount Izalco, has been called by sailors the "Lighthouse of Salvador." At night the glare from its fiery crater could be seen far out on the Pacific. Salvador had an earthquake in 1917 destroying about fifteen million dollars worth of property. It is quite progressive in its government and its capital city, San Salvador, is about the most modern and progressive city in Central America. It raises coffee, sugar, cotton and Peruvian balsam used so much in medicines and perfumery. Religiously, it is Catholic, but missionary work is getting in and souls are being saved and sanctified; where Bible salvation is being preached good gospel results ensue.

II.

As one reads the history of the Pacific, the Caribbean and the South Seas it is full of stories of the Buccaneers and Pirates, Sea Rovers and scoundrels. Strange that a lot of the activities of these fellows were garnished with prayers and worship. How terrible is the story of blood-thirsty Morgan and the sack of Panama, 1671. After looting the city which, in those days, was one of the richest cities of the western world, he set fire to it and after five days burning it was nothing but a smoking heap of ashes. Morgan set out for the Caribbean with 175 mules laden with gold, silver and other treasure, and a train of 600 Spanish captives held by him for ransom. When they begged for mercy his answer was, "He came not to hear lamentations and cries, but rather to seek money." It is almost unthinkable that such a pirate and scoundrel should be knighted by the King, and afterwards made Governor of Jamaica.

Another outstanding buccaneer was Drake, afterwards famous as Sir Francis Drake, who defeated the Spanish Armada when it came to destroy England. As buccaneer, he sailed the ship known as The Golden Hind; his greatest capture was the galleon Cocafuego, a Spanish treasure ship. On board he found fourteen great chests of gold and silver and other bars and wedges of silver and gold weighing, so the story goes, some twenty-six tons. The value of the spoil, if put into present day terms, was equal to fifteen million dollars. After looting the ship of her treasure Drake permitted the Captain and crew to proceed on their way, after making valuable presents to the Captain and giving each member of the crew a gift of money and clothing. One thing to Drake's credit was the fact that he killed no Spaniard and spilled no blood. His captures were all bloodless. These things happened in Queen Elizabeth's time when the ethics of government were not quite as rigid as they are today, when it comes to the freedom of the seas and international law. Indeed, I suppose one thing which justified Drake in his looting was, that a state of war was existing between Spain and Britain.

III.

We hear and read much about the Revolutions in Central and South America. To us North Americans it seems strange and unfortunate, but it will help some of my readers to understand things a trifle better if I explain that this is seemingly the one and

only way to secure a change in governments in these Republics. It seems impossible to have what may be called a decent election by ballot, so when one party wants to put the other out it is by bullets instead of ballots—hence the Revolution—so called. It is the fellow who can command the most force that gets the reins of government in most instances. Take Guatemala, for instance. It was ruled for a quarter of a century by a despot, Manuel Estrada Cabrera. When Barrios was assassinated this man walking in on a Cabinet meeting laid a revolver upon the table and said: "Gentlemen, I am President of Guatemala." He was two-thirds Indian and they knew what he meant, and it was settled there and then. When his term was out he would announce that he wished to be relieved of public office and hoped that some other candidate would step out. This was his way of finding out who opposed him, and no candidate was willing to run the risk as he knew it meant imprisonment and, possibly, death. Finally, this despot was overcome and ended his life in prison. Since then Guatemala has had a fair government. Those Revolutions occurring in other Republics are only an attempt to change governments. Time may come when it will be done by ballots not bullets.

IV.

The relationship of the United States to Central America is very close and vital. One has said, "The U. S. A. is friend, teacher, policeman in one to Central America." From Washington to Panama Uncle Sam exerts a big moral and political interest which must not be lessened or ignored. Today a number of American officers came on board at Corinto Nicaragua. I found upon inquiry that we have groups of American officers in various parts of this Republic and for good reasons, not the least of which, may be that we have a three million dollar interest in the Canal project which some day will materialize.

When the French undertook to build the Panama Canal they put into it over three hundred millions of dollars and all they got from it was the death of hundreds of Frenchmen and thousands of others, extravagance by the managers, and bankruptcy. The United States built the Canal for three hundred and seventy-five millions and made a success of it because they first proceeded to clean up the Isthmus of yellow fever and malaria. The motto was "first clean." For four hundred years the name Panama was associated with yellow fever and malaria. It used to be said before the U. S. A. took hold of it that there are two seasons at Panama: First, there is the wet season, lasting from the 15th of April to the 15th of December, when people die of yellow fever in four or five days. Next, there is the dry, or healthy season, when people die of pernicious fever in from twenty-four to thirty-six hours." It was the mosquito known as the "stegomopia" about one third the size of the Jersey mosquito, with zebra-white and black stripes upon its body, that did the mischief. When a female of that breed bites a yellow fever patient its blood becomes inoculated with yellow fever bacteria, and when it bites a person there is no chance of escaping the fever.

V.

The Panama Canal saves 8,000 miles between New York and San Francisco. We can now reach the Atlantic from the Pacific in ten hours whereas prior to 1914, it took 30 days and entailed a voyage of thirteen thousand miles around stormy Cape Horn.

The background of Central America in some senses rivals that of Egypt and India. Ruins of a civilization are scattered round which makes it hard to put any date to.

Maybe there were empires here when the Pyramids were being built and before Moses was born. Who knows? It is easy to conjure up pictures of Spanish invaders running rivers red with the blood of Indian warriors, of pirates treading the Main with dripping swords and leather sacks of gold. For three centuries Spain ruled this part of the world. In 1821, the shackles were shaken clear off by some sections and the Spanish-American war in McKinley's days cleaned the Spaniards clear off the Western Hemisphere—never to return but the effects of Spanish domination remain in the beautiful Spanish language spoken everywhere and in the Roman Catholic Church in its lowest, corrupt and morally debilitating form.

VI.

SALVATION TIDINGS.

We recently spent ten days in the Nazarene Mission field up the mountains of Guatemala. Their annual conference at Salama was held Nov. 6-16. This was a season of refreshing from the presence of the Lord. We were preaching three times a day and at every altar call souls were seeking God for pardon, restoration and holiness. Rev. R. S. Anderson has been a missionary for over twenty-five years in Central America. The work at Salama and Coban was started in the days of Bro. McClurkin, of Tennessee. There is a fine school hospital and Bible Training work carried on in Coban and there are many churches and missions in operation in various parts. The work at Salama is in charge of Rev. R. C. Ingram. The preaching was interpreted in Spanish by Bro. Anderson. Miss Gardner and Mrs. Coats interpreted for Mrs. Ridout. This is a very fine work, well grounded and carried on in the very best missionary spirit.

Our last extended meeting in Guatemala was at Zacapa, a prominent railroad center and a city of 10,000 inhabitants. The day meetings were held in a vacant building and the night services in the theater. Zacapa has been a neglected place and these night meetings drew many people who seldom hear the gospel preached. After the third night we had to get out as it interfered with their theatricals which were to follow our meetings. The fact was the people after hearing the gospel singing and preaching failed to patronize the theatre and one night they had no performance because no crowd came. They served notice on us to quit. We next went to a hall near the post office where we had fine crowds, both inside and out. People from many places came to the Zacapa meeting and the little band of workers there rejoiced at what had been accomplished by the five days' meeting. "Gloria a Dios" they say in Spanish, which means "Glory to God."

Many a time at altar services have we seen seekers rise from their knees and go down somewhere and ask forgiveness of some brother and sister whom they had wronged by word or deed. In one instance a preacher asked forgiveness of his wife. Often have we seen the altar or floor wet with the tears of some seeking soul, and we have heard strong men cry aloud as they sought God.

The workers who assisted in the singing and interpretation at the Zacapa meeting were from the Friends Mission of Chiquimula. Miss R. Esther Smith spared no pains in furnishing workers to help us.

We held seven series of meetings in different parts of Guatemala beginning at Quigura, then Gulán, Chiquimula, Rio Honda, Salama, Zacapa and Guatemala City, where we preached three times for Rev. A. R. Higgs. We are now moving on to Cristobal where our next meeting will be held. Our address will be Balboa, Canal Zone. Letters sent there will be forwarded. Postage only two cents.

A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

CHAPTER XI.

THE LOST IS FOUND.



BEGINNING with the discovery of oil at "Oil City"—by which name the town platted by the railroad company was called—an era of great activity in railroad circles extended through several years. The C. & G. W. system was extended from ocean to ocean, and branch lines or feeders of the main line, were built in various sections of the country. In the reorganization of the company, John Queerman was elected Superintendent of the Pacific division, with headquarters in San Francisco. As soon as he could settle up his affairs in Glenview, he took up his residence in San Francisco, where we shall find him closely identified with the Bethany Congregational Church, though widely known and greatly beloved by the Christian people of the city generally. He had, by close economy, and judicious investment, amassed quite a considerable fortune, which it was his pleasure to dedicate to the service of God. He retained the simple and inexpensive habits that had distinguished him in the earlier years of his life, and was open handed in the furtherance of every good work.

Bessie had demonstrated her ability to take care of herself and to bear her full share of the expense incident to the vigorous prosecution of religious work in every community in which her work as hospital nurse called her.

One of the first enterprises to engage the attention and interest of Superintendent Queerman was the building of a Railroad Y. M. C. A. building. He contributed liberally to the funds of the society and suggested certain improvements, the cost of which he paid himself. He also added a wing to the company's hospital, which greatly aided in handling the patients treated there. While the company bore the principal expense of the addition, yet there were little items which were provided for from his own purse. He religiously devoted one-tenth of his income to help on the work of the Lord, though by no means limiting himself to that amount.

Of course Bessie's work was connected with this new hospital and in time she came to be matron of the institution.

Mrs. Queerman found that the higher position of her husband introduced her to a different class of people and widened her field of usefulness very materially. She kept herself in touch with the families of the more humble employees of the company, while she easily and naturally maintained the place to which her husband's position introduced her. She was too true a Christian and a woman to allow any class distinctions to influence her conduct toward any with whom she was brought into contact. She had an earnest desire to help all who needed help, either in material or spiritual things. She had been greatly blessed in her work for the neglected ones of Glenview and could not feel that her change of residence or more exalted position made it any less a privilege and a duty to continue in the same work in San Francisco. It was therefore not long after becoming settled in her new home before she began to explore "the regions beyond" the ordinary bounds of church and society influences. It is true that her experiences were not all pleasant ones, and that she often met with scowling looks and rude repulses. But she found some hopeful subjects and for these she could endure much hardship.

It was while engaged in this work that she made a discovery that was unexpected yet fraught with results of far-reaching influence and importance. She had spent the afternoon, nearly, in ministering to the sick

and needy ones in one of the many "tough" localities with which larger cities are usually cursed, and had just turned her steps toward her own home, when she was hailed by a young woman whom she had befriended some time before and entreated to go with her to a cheap lodging house, where a poor woman was raving in delirium and accusing herself with murder. Inquiry brought out the information that the sick woman was an opera singer, who while possessing quite a talent in her line, had nevertheless failed of success and seemed completely discouraged and heartsick.

Upon entering the poor room in which lay the sick woman, Mrs. Queerman heard a voice that startled her by its strange familiarity, and yet its note of remorseful despair put out of her mind every other feeling than that of intense longing to be able to open to this despairing soul a door of hope and peace and rest.

The poorly lighted room and the deep lines which suffering had drawn on the countenance of the sufferer prevented instant recognition. But after a time as memory began to recall the face so like, and yet so unlike, the face before her, the truth dawned upon her that Jessie Upright had not gone to a suicide's grave, but had willfully deceived and broken her mother's heart, and was now beginning to pay the penalty.

Jessie Upright lay before her; all the brightness gone out of her life, all the beauty faded from her face and the marks of sin and suffering indelibly stamped upon her countenance! Her flesh seemed scorched by the fever that held her in its grasp, while her brain seemed busy with the sins of the past, and the terrors which thoughts of the future seemed to conjure up. She was in a state of wildest delirium from which it seemed impossible to rescue her. A pitiful story of her past came out in broken sentences and bitter wailings, which wrung the heart of the listener with sympathetic sorrow.

Mrs. Queerman could do nothing more than to hold the clutching fingers and stroke the raven hair of the sufferer. Yes! she could do more, she could pray that her Savior and Friend would speak to this soul as he had spoken to other erring ones. "Neither do I condemn thee. Sin no more lest a worse thing come upon thee!"

As soon as arrangements could be made, she had Jessie conveyed to her own home—after telegraphing to Mr. Paxton of the Euclid Avenue Church at Glenview, and requesting him to break the news to Jessie's family. There followed weeks of anxious watching and careful nursing, which kept Mrs. Queerman busy day and night. For she could not let this life flicker and go out like a burned-out candle, if it were possible to prevent it. She knew what the restoration of a repentant Jessie to the Upright family might do for the stricken mother, who yet lingered on the border of sanity, though as yet unable to enter. And she knew how precious to the heart of the Christ is the soul that returns from its wanderings and begins to cling to him and to walk "in newness of life." And so she waited and watched and prayed through all those days and nights before consciousness returned and the fever yielded to treatment and convalescence began.

As soon as Mr. Paxton received the telegram from Mrs. Queerman he called upon Deacon Upright, and informed him that Jessie had been found, that she was in a critical condition in San Francisco.

While he did not feel that he could leave his wife, he rejoiced that he could show his love for his erring daughter by assuming all the expenses of her illness and sending Ralph to watch by her bedside, and to bring

her home as soon as she could bear to be removed so far. How he longed to fly to her himself and to atone for some of his sternness by tenderly nursing her back to health and home. Of her experiences, or of her sin, he knew next to nothing, but in his heart he felt a yearning tenderness that could overcome everything and help her to redeem herself, whatever her sin might have been.

The other members of the family—save the mind-darkened mother—shared his anxiety, and could scarce control themselves and wait for the slow recovery and tedious convalescence.

Mrs. Upright still had those intervals of intelligence, during which, since the deacon spoke of Ralph and Jessie as though they were both at home—and in fact, as if they had never left the home nest or done any wrong act, she seemed to be trying to recall something that had been forgotten in connection with them. It was a merciful Providence that the awful sorrow which had pierced her through then, had been forgotten and the recollection of the past might not embrace the sin of his children until both body and mind had gained strength to endure the recollection.

One day, about a week after the news of Jessie's whereabouts and condition had reached Glenview, as the deacon sat by the bedside, watching his wife, who seemed to be in a deep sleep—more natural and restful than any she had taken since her illness—the doctor came in, as usual to see how she was getting on. As soon as he saw her, he started quickly forward and felt of her pulse. His countenance flushed with pleasure and excitement as he turned to the deacon and said:

"Be hopeful, my friend! Your wife will regain her health and her mind as well! This sleep is the best medicine, as it is the surest indication of returning health and mental vigor."

"Thank God for his mercy," the deacon said, falling upon his knees and lifting his eyes toward heaven in grateful thanksgiving.

Both watched for the moment of awakening with a silent prayer that God would keep the mind from again losing its balance. An hour—two hours passed before, with a sigh, the sleeper awoke with the light of reason shining in the eye, and the hand so enfeebled with sickness was extended to the doctor, who could scarce restrain himself from exhibiting the excitement he felt and speak in a natural matter of fact tone of voice.

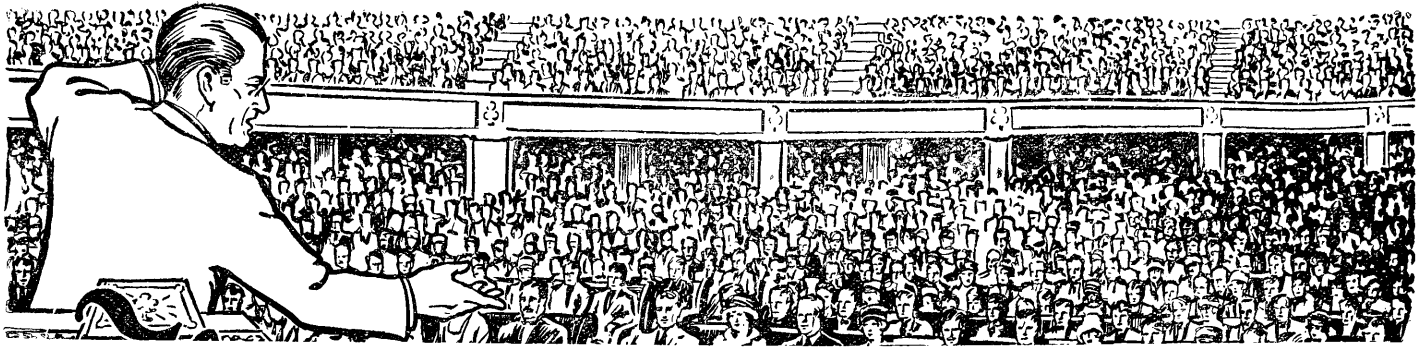
"How do you do, Mrs. Upright? You have had a nice long sleep haven't you?"

"Yes, I have had a good sleep and feel quite rested. I think I shall be wanting something to eat pretty soon. I have a feeling that I have been very ill, but am going to get strong again."

"Oh, yes! You are to get along nicely. But you must not get in too much of a hurry. Everything is going on alright, and the deacon and the children are becoming capital cooks and housekeepers. Now you are to take a good long rest and regain the strength that has been lost by sickness. I'll leave the deacon to entertain you, as I have a patient to see at once. I'll leave you a little medicine, that will help you to rest more easily. You must not try to talk very much for a day or two. After you are strong you can make up for time lost. Good bye." And the doctor took his departure.

Deacon Upright forced himself to be calm, and to control his voice and his features so that his wife might not become excited during this first talk they had had for so many long weeks. No reference was made by either

(Continued on page 6)



NEW YEAR MEDITATIONS.

Rev. A. H. M. Zahniser.

REMEMBERING GOD.

"I remembered God, and was troubled."—Psa. 77:3. "And thou shalt remember all the way which the Lord thy God led thee." (Deut. 8:2). "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3:16).

AS we come to the closing of the calendar year, and stand on the threshold of a new year, and look out into the untried future, it is well to pause, consider, and ask ourselves such questions, as, How can I make the lessons and experiences of the past bear most successfully upon the future. What have been my failures and blunders during the past year, and their causes? What measure of success have I attained, and what has contributed most to my accomplishments? One thing sure, if we do not learn from past experiences, the future will be no better than the past.

Janus was an ancient Roman god, whose name came from a Latin root that meant *gate*, or *opening*. Hence he was the "god of openings or beginnings." He was supposed to furnish the proper spirit for an opening. His gates were swung wide open in times of war, and were never entirely closed, except when they considered they had absolute peace. From this god, and the superstitions and customs that went along with his worship, we get our name January, as designating the first, or opening, month of a New Year. Janus was a double-headed, two-faced god. He was supposed to look both ways, hence the better prepared to direct the forward march, because he could see what lay behind.

Christians worship no heathen god, nor trust in any myth. Their Deity is the God of the ages, past, present and future. He has told us, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3:6). He assures us, "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17). He who is the end of the conversation of saints is, "Jesus Christ the same yesterday, today, and forever." (Heb. 14:8).

In declaring to Moses, the Name of the One who had commissioned him, Jehovah said of himself, "I am that I am: Thus shalt thou say unto the children of Israel, I am hath sent me unto you." (Ex. 3:14). Jesus Christ, as God manifested in the flesh could say truthfully, "Verily, verily, I say unto you, before Abraham was, I am." (St. John 8:58).

In an untried way we need a guide; in a dangerous journey we need a guard who is familiar with the route, and understands the dangers we are exposed to, and the enemies we must combat and overcome. We have such a Companion in the person of our Savior. We see then it is our duty and great privilege to *ever keep him in mind and set God always before our face.*

Much is said in the Scriptures concerning our thoughts and the things we should remember. The Psalmist says here, "I remembered God and was troubled." But some people have remembered God and been made shouting happy. Sometimes a troubled remembrance leads to a comfortable assurance and blessed communion. This psalm that begins with sorrowful complaints ends in gracious encouragement. A troubled remembrance may issue into a joyful remembrance, and a conscious indwelling of the Divine presence.

Let me emphasize, first of all, *The gratitude we should feel for the faculty of memory; and the use we should make of it in the interests of our souls.*

Of what benefit would any learning or education be if we could not remember? How thankful we should be that the Creator has given us the faculty that enables us to recall the knowledge of past impressions and events. The power to retain and meditate upon the happenings and experiences of the past in the light of the present, also enables us to consider their probable bearing upon our future. Having observed how the decisions and activities of 1930 resulted, we may conjecture with a good deal of safety how like choices and actions will terminate in 1931. Yea, more, if we remember how the God of yesterday stood by us, when we trusted and obeyed him, and are conscious the God of today is with us, we may safely trust the God of tomorrow—for he is the same. Let us feel a real responsibility to use our memories as well as all our other bestowments and gifts to the glory of the Giver.

Much is said in the sacred Scriptures concerning our thoughts and the things we should remember. The last prophet of the Old Testament cannon tells us, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." The inspired penman exhorted the Hebrews, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1). St. Paul, in summing up his efforts to show the church at Philippi how to maintain proper standards and live holy lives, says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil 4:8).

We have an illustration of how there are times when remembering God and being troubled are necessary to repentance and restoration, in the experience of Peter. In Mark 14:72, we read, "And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon he wept." The marginal reading says, "He wept abundantly." Luke puts it, "And wept bitterly."

The Scriptures speak of various things we should remember, and of a few we should forget. Those worthy to be remembered are too numerous to admit of being mentioned here.

We should remember God in our youth: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccl. 12:1). Early impressions and decisions have a tremendous influence upon our after life. Living and working for our Heavenly Master is so important that we should not waste the morning of our probationary day in sin and thoughtlessness. Are not such adages as, "The child is father to the man," and, "As the twig is bent, the tree will be inclined," in harmony with the proverb, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

We should remember our promises to God, and the covenant we have made with him. The prophet Jonah said, "When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple." (Jonah 2:7). It seems we are more apt to remember God when in trouble. But the solemn promises made at such times should not be forgotten, nor esteemed lightly. God requireth that which is past. The true citizen of Zion, "Sweareth to his own hurt, and changeth not." "Remember Lot's wife." One man of my boyhood acquaintance said, when in trouble, he promised the Lord if he would help him out that time, he would not bother him again as long as he lived. But that is not the proper attitude. Answered prayer should encourage further prayer. What promises some of us have made to God in different crises of our lives!

We should also remember the past mercies and deliverances of God. Israel was admonished to "Remember all the way which the Lord" their "God had led" them. Paul would have his converts to continue to walk by the same rule, and to mind the same things shown them in the beginning of their Christian life. Even though he desired they should press forward to richer and higher attainments. Asaph exclaimed, "I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings."

How often the Israelites had their attention called to the marvelous way Jehovah brought about their emancipation from bondage, and their exodus from Egypt; and how he led them dry shod across the arm of the Red Sea, through the wilderness, and over the Jordan into the Promised Land. It is well that we bear in mind the spot "more dear than native vale or mountain" where we first found the Savior, and felt our sins forgiven, and that we be able to sing, "I never shall forget how the fire fell, when the Lord sanctified me." Have you not received some remarkable answers to prayer, and experienced some striking deliverances during the past year?

We should remember our friends and neighbors (yea, our enemies, if we have such) who are in need, or in a state of suffering. This season of the year, all God's people should be ready to remember in mercy and the spirit of helpfulness the poor and needy. Let us generously remember those agencies and institutions that minister to the down-trodden and submerged portions of society; also show a personal interest in mankind less favored than ourselves wherever we may have personal contact, or direct influences. The Master has made it our privilege to show our regard for him, and our appreciation of his mercies and blessings, by ministering to others in his Spirit and Name. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." (Psa. 41:1). "And the king shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Note also his words to the negligent, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." How astonishing the reward; how terrible the punishment that follows; "and these shall go away into everlasting punishment: but the righteous into life eternal."

There may be reasons and occasions for even God's people to be troubled in remembering God, and his holiness, and his claims upon the souls of men: These may be personal or relative reasons. Our personal unlikeness to him, and unfitness to stand in his holy presence should stir our hearts, and call us to prayer. We should not only be moved to say, "I hate the sins that made thee mourn." But justified souls, not yet fully sanctified and entirely cleansed from the in-being or pollution of inherited evil and moral corruption, sometimes feel to pray,

"Tis worse than death,
My God to love,
And not my God alone!"

The crucifixion of "the old man" is sometimes severe. But if we have tasted of the love of God, and know the joys of sins forgiven, and something of sweet fellowship, then become painfully conscious of how the inward defilement holds us back from the blessed communion we might have, and blurs our spiritual vision, remembering that "Blessed are the pure in heart; for they shall see God." There is often a season of trouble and struggle when we are even tempted to cast away our confidence and wonder if we have any grace at all. But then perhaps "the darkest hour is just before the dawning," and the flood of light bursts in upon the soul, and the sense of purity and cleanness and intimate fellowship prevails. Praise the Lord!

The desolations of Zion may produce these troubled feelings. The desolate and unprosperous condition of the professed Church of Christ calls for mourners in Zion. The lukewarm state of the church in this Laodicean age is a cause of deep grief to the saints of God. But there is a joy in keeping spiritual yourself whatever others do.

We might mention also, world conditions, and the vast number of souls still in the darkness of spiritual night, the great needs of humanity, with the prevailing wickedness all about us, and general forgetfulness of God and his claims. The disregard for the Lord's Day; the neglect of God's house, the profaning of the name of God, the polluting of God's pure air with the fumes of liquor, and the vile cigarette, the manifestations of immodesty and lewdness, the evident licentiousness and multiplied forms of sinfulness and wrong-doing all unite to cause the people of God to sigh, and cry and mourn before Jehovah.

We may be sorrowful, yet always rejoicing. We can rejoice in him who is mighty to save, and able to keep, and whose gospel is suited to all mankind, and in the fact provision has been made for the salvation of all who will accept his gracious invitation and come to him on the terms of the gospel may

be saved. But as to resting in past attainments or being satisfied with former accomplishments, or present conditions, may every Christian reader testify, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"Pressing onward as we can,
Still to this our hearts must tend:
Where our earliest hopes began,
There our last aspirations end;

"Till amid the hosts of light,
We in Thee redeemed, complete,
Through Thy cross made pure and white,
Cast our crowns before thy feet."

AN IRRESISTIBLE MAJORITY.

W. S. BOWDEN.

"Fear not; for they that be with us are more than they that be with them." 2 Kings 6:16.



NOTHING flies so swiftly, so surely, so constantly as time. No strength of human will can stay its steady, onward march. Hoarded wealth is powerless to buy back the years already gone. At the close of the year the mind instinctively turns to this flight of time. With lightning speed the old year has rushed its round, and buried itself in the eternal past. The clock has ticked away its moments, one by one, until the moments and days are all passed, no more to return.

Solemn thought! Not a moment can be recalled, not a step can be retraced. All is locked in deathless silence. The past is forever gone. The present is ours. The future God holds in his hands. It is natural that thoughtful persons should have serious reflections at such a time as this. It is our object to try to give special directions to these reflections, to turn them into the channels that may prove the most profitable.

Let us pay a little attention to the context before noticing the teaching of the text. Benhadad, King of Syria, warred with Jehoram, King of Israel. Benhadad's plans were found out. He suspected an enemy in the camp. He summoned his officers, and demanded of them an explanation. He was told that Elisha, the prophet in Israel, was the cause of the king's designs being frustrated. When he learned that Elisha was in Dothan he took immediate steps to conquer him. He sent a host in the night to take their places on the heights around Dothan. When Elisha's servant went out in the morning he gazed with dismay on the horses, chariots and hosts which surrounded the city. Much bewildered, he exclaimed, "Alas, my master! how shall we do?" The trustful prophet answered, "Fear not; they that be with us are more than they that be with them." "And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

1. *Our text suggests that in this world there is hostility to God and His people.*

The Bible declares this, observation confirms it, experience demonstrates it. It is well to look the proposition square in the face as we enter the days of the New Year. There is nothing gained in denying the fact that there are forces arrayed against us if we be for God. There is the world, the flesh, and the devil.

1. *The World.* **THEOLOGICAL SEMINARY**

Hear the words of Jesus, "Beware of men." "Behold I send you forth as sheep in the midst of wolves." "If ye were of the world, the world would love his own: but be-

cause ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

2. *The Flesh.*

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17.

3. *The Devil.*

The Bible represents the devil with all his forces, malice, subtlety and skill as being opposed to God and his people. We need not fool ourselves by thinking that the devil is either asleep or dead. We need to keep out of "the snare of the devil," to "resist the devil," to "stand against the wiles of the devil." Let us face our enemies, but not magnify the difficulties. There is a brighter thought in the text.

II. *Our Allies.*

Our text teaches that there are more for us than there are against us. We ought to rejoice in this truth as we face the untried scenes of another year. Because this is true we are assured of victory.

1. *The Godhead is For Us.*

There is a joyful thought in this verse written long ago: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is an arm of flesh; but with us is the Lord our God to help us and to fight our battles." (1 Chron. 32:7). We may look all our foes in the face, and exclaim with the Apostle Paul: "If God be for us, who can be against us?" Rom. 8:31.

(1). *God the Father is For Us.*

It is a blessed truth that "one with God is a majority." There is a striking inscription on the front of Downing Hall, N. Wales: "Without God, without all; with God, enough." We should be strengthened by reading these brave words by General Gordon: "Why should I fear? Is man stronger than God? I go up the Soudan alone, with an infinite Almighty God to direct and guide me, and am glad to so trust him as to fear nothing; and indeed to feel sure of success."

"The Lord of hosts is with us; the God of Jacob is our refuge." Psa. 46:7.

"If God be for us, His banner o'er us,

We'll sing the victor's song at last!"

(2). *Jesus Christ is on Our Side.*

He died for us. He arose for us. He lives for us. He loves us. He intercedes for us. During his earthly ministry he had compassion on all the needy. He possesses the same compassionate heart today. This is his glorious message to his people: "Lo, I am with you always, even unto the end of the age." Matt. 28:20.

(3). *The Holy Spirit is our Guide and Helper.*

The Holy Spirit is our teacher and inspirer. Thank God that we may count upon the presence and help of the Holy Spirit. "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:13, 14.

2. *All God's People are On Our Side.*

We are treading the path that the saints have trod. There are many noble souls in the thick of the fight today. They are with us. We are not alone as far as the fellowship of the saints is concerned. If we stand for truth and righteousness the very best people are with us.

3. *The Unfallen Angels are On Our Side.*

The ministry of angels is one of the most fascinating thoughts presented in the Word of God. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "The angel of the Lord encampeth round about them that fear him, and delivereth them." Heb. 1:14; Psa. 34:7.

(Continued on page 9)

A PILLAR IN THE CHURCH.

(Continued from page 3)

er to anything that had occurred previous to Ralph's imprisonment or Jessie's disappearance.

Mrs. Upright's mind seemed to take in only the present moment. It was a merciful Providence which kept the mind from recalling the past with its heart-breaking sorrows. There was rest and joy in looking into the love-lit eyes of her husband, and listening to his words of affectionate solicitude for her comfort and happiness.

Yet, in spite of his outward calmness, and the exercise of his strong will, the deacon inwardly trembled lest a sudden recollection on the part of his wife should dash to the ground the cup of joy he was raising to his lips. How earnestly he prayed that God would strengthen her mind to withstand the awful shock that must follow the recollection of the sin and shame of the bitter past.

One of the powders which the doctor had left, and the deacon had given, produced a deep and restful sleep in an hour from the time of her last awakening, during which the deacon stole out of the room to apprise Lucy and James of the favorable turn in their mother's case, and to caution them against any show of excitement in her presence. And so the children schooled themselves to appear unmoved by the, to them, great happiness of having the mother's mind clear and her bodily health so greatly improved.

(Continued)

STEPS TO A DOWNFALL.

REV. E. E. SHELHAMER.

"Looking diligently lest any man fail, 'fall from' the grace of God."



One falls into open sin all at once. Long before a man is known as a rascal, long before a woman is known as a loose character—they have allowed their thoughts and eyes, little by little, to wander and dwell upon the thing presented to their minds. No doubt Satan finds as much satisfaction when one listens to his suggestion, as, later, when this same party falls into open sin, for that disgraceful thing down the road ten miles distant cannot take place until the thought and suggestion is first entertained.

We saw, on one occasion, a beautiful butterfly alight for a second on a cabbage leaf, and then on another. We thought, "That butterfly does not remain long enough to get any nectar or food. Why then, all this activity?" Upon close investigation, I found that every time she lit upon a leaf she deposited a tiny nit or egg. Nature did the rest and it was only a little while until the tiny egg had hatched out into a tiny worm. Immediately, this little worm began to feed upon the plant, and it was not long until it had become a large worm. Then, in turn, this large worm became another butterfly, and thus reproduced its kind a thousand-fold.

Now, the process of temptation, and finally a downfall, is on the same principle. Satan, through the eye or ear, deposits the nit, or germ, in the form of a suggestion. If we dare to harbor and nestle this for a moment, it will be only a little while before we will have a serpentine brood on hand. Hence, the wise thing to do is to crush, as we would a viper or an ugly worm, the first intimation to do wrong. Let us notice carefully four steps to a downfall.

ATTENTION.

Here is where the tempter succeeded with Eve. He called her attention to the beautiful and luscious fruit. Having gained this vantage ground he quickly caught on to her nat-

ural weakness—loquacity. Had she only kept a *closed mind* and a *closed mouth* all would have been well. It is the same with every holy soul today. Such an one cannot be tempted except along natural and legitimate lines. "When the woman *saw* that the tree was *good for food*, and that it was *pleasant to the eyes*, and a tree to be desired to make one *wise*, she took." It is that *first look* that makes it possible to *think*, then forget all former resolutions. Job realized this when he said, "I made a covenant with mine eyes: why then should I *think* upon a maid?"

Notice Achan's sin! He "*saw*" the goodly Babylonish garment and shekels of silver, then "*coveted*," then "*took*," then "*hid*," then "*died in disgrace*." No one can fall until he *first looks or listens*, then *lingers*, then *longs*, then *lunges*. It is simply impossible to be overcome on any line so long as the mind is closed to the thought of yielding and the question is *undebatable*. Remember this, you are invincible so long as you do not let down the first bar and throw open the subject to *debate*. But if you dare to do this for a moment the floods will pour in and sweep you off your feet.

CONSIDERATION.

This is the second step. If Satan can get one to *ponder*, then *wonder*, the battle is likely to be lost. One man said, "If I were tempted along a certain line I do not know what I would do." This man was defeated already. How unlike Joseph, who no doubt had it settled in his mind *beforehand* that come what would he would not sin. He was fortified and as unmovable as Gibraltar, when temptation came. "How can I do this great wickedness and sin against God?" He put God first rather than please the flesh.

GRATIFICATION.

Is it not strange how one can go stone blind in a moment in view of present profit or pleasure, rather than wait for joys and comforts more enduring? David "*saw*," then "*inquired*," (considered), then like a mad animal broke down the fence and ruthlessly trampled under foot all sense of honor and righteousness. After he had gotten through with his *seeing* and *sending*, then God began sending *strife*, *sedition*, and *sorrow* which never ended. Reader, beware!

HUMILIATION.

If one could only stop long enough to look around and behold the many shipwrecks, he might take warning. Some of these were once mighty in sailing the high seas and doing commerce for God. But they trifled, ventured too near the rocks, and are now out of commission—stranded on the shores of time. Others are dismantled and though pretending to be in service, are like floating derelicts without mast or rudder—more dangerous than old hulks, high and dry on the beach.

Precious reader, remember there are souls now in hell and others on their way there, who at one time roamed on plains of spiritual light grander than you or I ever experienced. To your knees! To your knees!!

Just a Note.

Address of Rev. G. W. Ridout while working in Panama and the Canal Zone will be Balboa, Canal Zone (postage 2 cents). All mail addressed him at this central address will reach him for sometime.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

Spurgeon has said: "That we breathe in the atmosphere of heaven by prayer and we breathe it out again by praise; prayer and praise make up the essentials of the Christian life."

Holiness Unto The Lord.

ACROSTIC.

B. F. DURLING.

How wonderful is the spiritual deep in which one may live. Over and through the soul moves the cleansing tide.

Over the true seeker hovers Infinite Love and the unfailing promise.

Life hid with Christ in God dwells in the bosom of the Father.

Icebergs on their sunward side flash like diamonds. Their opposite sides are dark with shadows. So that soul turned Godward shines with heavenly graces. Turned earthward there rests upon it the gloom of night.

No image of the sun shines forth from the muddled pool. So from a heart clouded by sin, gleams no vision of God.

Every power may be touched and energized by the Holy Spirit.

Souls unfolding Godward are more sublime than a created universe.

Sinful words serve themselves rather than God.

Utter renunciation of sin means the receiving of the uttermost of God.

Nothing is so blessed as to be all the Lord's and to possess the Lord.

Trust is the key into God's uttermost.

Our one short life suddenly leads down into Eternity.

The soul was made to be permeated by Deity. How many limit God's uttermost.

Existence owes its worth to the fact of God's communicability and the spirit's power to receive God into the life.

Listen to the voice of God within thy soul!

Over the Spirit is, Hovering Love.

Religion evermore, should be the disciplining of the spirit Godward.

Death will be the opening of the door into the higher glory.

"Inasmuch."

I met a stranger in the way,

His heavy load I shared,—

It was a little thing I did,

To show him that I cared;

We parted and I soon forgot

The kindness I had done,

Till One drew near and spake to me

In language all His own:

"Inasmuch as ye have done it unto one of these,

Ye have done it unto me."

I saw a wan and weary face,

'Twas shadowed o'er with care,

I looked again and now beheld

The trace of sorrow there;—

I sought to soothe and sympathize,

To hearten and to cheer,—

And, once again, those self-same words

Fell on my spirit's ear:

"Inasmuch as ye have done it unto one of these,

Ye have done it unto me."

I saw a little shiv'ring form,

'Twas starved and poorly clad,

A tide of pity filled my heart,—

I gave it all I had:—

What happiness! What gratitude!

'Twas wonderful to see,—

And then, once more, I heard a Voice

Repeat those words to me:

"Inasmuch as ye have done it unto one of these,

Ye have done it unto me."

So I have come, in all I do

To ease another's load,

To look beyond the one I serve

And see—the Son of God!...

What high and holy ministry

Lord Christ, Thou givest me,

Since all I do for "one of these"

I do it unto Thee!

—T. O. CHISHOLM,
Vineland, N. J.

GLEANINGS FROM THE EVANGELISTIC FIELD

HONG SUNG, KOREA.

Dear Friends of The Herald Family:

The other day while we were in Syenchun holding revival meetings, Dr. Chishom who is in charge of the Presbyterian hospital there, took us for a spin in the country. We noticed as we entered his machine that he had several bundles of printed matter piled upon the floor. As we drove along his helper was constantly dropping these sheets of paper out of the car and we soon learned that these were gospel tracts telling in simple form of the love of Christ. The people all along the way eagerly picked them up and some read them immediately while others put them in their pockets to read at a later time. Children came running from afar as they saw the papers dropping from the car and often pursued us for a good distance in order to get a tract. The doctor told us he never goes out in his car without taking a good bunch of tracts along and told of some remarkable conversions as the result of spreading the good news in this manner.

One day as he was driving through a little country village distributing these gospel portions a man from a distant town happened to pick one up. He had never heard of Christ before and as he eagerly digested its contents he became greatly concerned. He went back to his own village. There were no Christians there, no preacher to tell him of Christ, no Bible to read. All he knew was what he had read in this tract. He followed the simple instructions given therein and gave his heart to the Lord. He became a changed man and immediately wanted his friends and neighbors to know about this "new way of Life." He began to inquire in neighboring villages and soon learned that the man who had dropped the papers along the road was the Christian physician at Syenchun. He hurriedly made his way to Syenchun and found the doctor. He earnestly pleaded with him to send a preacher to his village. A preacher was sent and as the result of passing out a single little tract a church has been organized there and many are worshipping the true God and Saviour of the world.

In this connection it is interesting to note that the first convert in Korea was converted through reading a portion of the gospels. He had been engaged by the foreign missionary to do some translating work. The missionary gave him a portion of the New Testament which only contained the gospels of Luke and Matthew. He took them home and that evening began to read and could not stop until he had finished reading through both gospels. He then realized his need and saw his privilege in Christ and was converted. He became a strong Christian. So everywhere in every land the "Word is proving sharper than a two-edged sword" and the seed sown is not being sown in vain, but as it falls upon good soil continues to bring forth an abundant harvest.

Last week we held a five-days' meeting in Kwak-sun which is located in the northern part of Korea. Representatives from thirty of the churches in the neighboring towns were present including preachers and Bible women. Four services were held every day and from the very beginning God poured out his Spirit upon us. The church building was too small to accommodate the crowds that came and in order to make room for the older people, a children's meeting was held every evening before the regular preaching service. Some three or four hundred children under fifteen years of age came to every meeting and as soon as their service was closed, they were asked to leave to make room for the crowds waiting on the outside to get in. A gracious revival swept the church and many sought the experience of sanctification and were definitely blessed. Others were reclaimed and a number saved. We praise God for answering prayer.

We never met a more hospitable group of people anywhere than we found in Kwak-sun. While there we lived in a Korean house and did our own cooking. They continued to send us so much food we hardly knew what to do with it. The best of the land was not too good for them to send, and they showered us with kindness of every sort. We have fallen in love with the Korean people and they have won our hearts. Please continue to pray for us, for your prayers are being answered.

Yours in him,
Asbury College Missionary Team,
Crouse, Kirkpatrick, Erny.

RILEY, KANSAS.

Recently a most heart-searching revival was conducted in the Methodist Church, at Riley, Kan., by Dr. O. G. Minglehoff. Soul-stirring messages were delivered from night to night, and the pastor, Hjalmar Larson, was happy to see approximately thirty bow at the altar seeking the great experience of entire sanctification. Many others were definitely blessed during the meetings, and there is much encouragement in the fact that people are continuing to make inquiry regarding this victory experience and earnestly desiring it.

There was a sad lack of heartfelt conviction, and the evil one gave us a most difficult battle. I have never listened to greater evangelistic messages than Dr. Minglehoff brought to our people. At one service, in particular, the power of God was so manifested that people went from the service as if awed by its presence. Never have I worked with a more Christlike evangelist and with no one as humble—

humility that is truly Christian. One of the great results of the meetings was the fact voiced by one of our leading citizens when he said that Dr. Minglehoff had certainly overcome the prejudice against holiness in our town, and this was only accomplished by his preaching holiness without fear or favor. Dr. Minglehoff was at his best and we were happy to sit at his feet and be taught in spiritual things.

A MIGHTY VISITATION OF THE HOLY SPIRIT.

On Nov. 2, we began a meeting at Highland Park Methodist Church, Louisville, Ky., of which Rev. C. C. Jones is the successful pastor. This is his seventh year at this church. Seven years ago he began work here in a small frame building; today they have a beautiful, commodious church with ample room for the different phases of church work. A heroic task in erecting such a building but now it will soon be free of debt and is a thing of beauty. Seldom do we find a man and wife so well adapted to the work of the Lord as Brother and Sister Jones. She is a helpmate and a hand-maiden of the Lord, indeed. She has a large Bible class of women, averaging around fifty each Sunday.

Brother Jones had been preparing the way for the revival hence, from the beginning an interest was manifested. People began to pray more fervently. All night prayer prevailed for a week. Some one at each hour in the day and night was praying and God's promises were verified. People began getting saved at the altar, in the pew, in the homes, in the places of business until scores were swept into the kingdom, until over 100 found Christ as their pardoning Savior. Don't tell me the times of revivals are over. Don't tell me hearts are not hungry for the living Christ. Don't tell me the altar of prayer is no longer necessary. Men's hearts are hungry. "Today is a day of glad tidings; if we hold our peace mischief will come."

"O for a passionate passion for souls,
O for a pity that yearns.
O for a heart that will love until death,
O for the fire that burns.
O for the pure prayer power that prevails,
That pours out itself for the lost.
Victorious prayer in our Conqueror's name,
O for a Pentecost!"
On with the Revival!

W. E. Thomas.
Westminster Apt., Nashville, Tenn.

ASBURY CHAPEL REVIVAL.

Just closed a three-weeks' revival at Old Asbury Chapel, near Bicknell, Ind. The first Methodist society was organized here in 1887, and this place has been highly favored by spiritual pastors. Rev. Burton, the present pastor, is a sanctified man and gives out a clear, clean-cut gospel. There were more than sixty different ones came to the altar for reclamation, consecration, eighteen were clearly converted, several prayed through for sanctification and eighteen joined the church.

Sunday, Dec. 14, was a banner day. The largest Sunday school attendance for some time and a packed house at both Sunday services. All expenses raised and over one hundred dollars left for the local budget, beside paying the evangelist a liberal sum for his three weeks' labors.

Yours for souls,
E. G. Grimes.

CENTERTOWN CIRCUIT, M. E. CHURCH, SOUTH

Since conference we were assigned to this work and are delighted with our people. They have received us gladly. We have held one real revival at Equality, one of our churches, and the Lord saved sixty-five souls, and about forty will unite with our church. The meeting went on nearly four weeks. Some were saved in the home, on the roadside and the old church rang with the shouts of newborn souls. Old men said that they had never seen anything like it. If the Word is preached God will honor it. I am always glad to tell the world that he is true and able to do all he promised, and if we will put him to a test he will prove his power. We are planning on holding a meeting in the Centertown Church beginning January 1. We covet the prayers of The Herald family for this people, for things are at a low ebb, but we believe that God is more than a match for the devil and through him we can win.

We did our own preaching in the meeting at Equality and aim to here. We like The Herald. It is inspiring to us and much help to us in our work.

E. C. Whitworth.
Pastor of Centertown Charge.

DECKER, MICHIGAN.

We have just concluded seven weeks of revival services in the Methodist churches at Decker and Elmer. The Rev. Chas. A. Jacobs, of Charlotte, Mich., was the evangelist, and brought stirring messages of Bible truth that covered every phase of Christian life and experience. The depths and hideousness of sin, actual and inbred, were laid bare; in connection therewith the heights of grace attainable through the atoning blood were clearly shown. The spiritual life in both churches was at a very low ebb at the beginning of the meetings; the trans-

formation that has been brought about is amazing. Many have sought the Lord in saving grace and sanctifying power. It was a splendid sight to see parents seeking the Lord together. The attendance and interest far exceeded our expectation from the beginning. The Brethren in Christ, Free Methodists, Mennonites, and many others were hearty in their co-operation and support.

The results in evidence are the attendance and spirit manifest in the prayer meetings, also in the Sunday school, and in the family altars established. The offerings were good and freely given. A large number on the last night expressed their desire to have Evangelist Jacobs return next summer for a tent meeting campaign. People attended the meetings from all over the Thumb of Michigan, many having heard Bro. Jacobs in meetings at other places. We heartily endorse the ministry of this God-inspired evangelist and recommend him to any pastor or camp meeting committee desiring a revival on Bible lines. The above meetings were from Nov. 2 to Dec. 21, 1930.

J. H. James, Pastor.

REPORT OF R. P. MARSHALL AND WIFE, The Radio Evangelists.

Since our last report we have been engaged in radio work almost exclusively. From March to July we were preaching and singing every day in our radio revival services over WDOD at Chattanooga. A group of people bought the hour. In July we returned for a short while to our evangelistic work, holding some meetings near Chattanooga. One very interesting, though short one was at Sulphur Springs, Ala. From there we went to help Rev. W. F. Calhoun at Brewton, Ala. This was a good meeting in which both Methodists and Baptists worked together, although it was supposed to be a Methodist meeting.

We returned to Chattanooga to take the place of Program Director and Chief Announcer of WDOD. During the past several months we have held radio services from this station every Sunday afternoon, in addition to our regular work. It was our hope to have more religious services, but commercial interests have first call in a secular work. The call of our work refuses to be stilled and satisfied with occasional services; so it is our intention to return to the evangelistic field with the New Year.

After a year of radio work we feel that there is a wonderful possibility in it for real soul-saving work. We have let the freak organizations have the full swing until there is danger that we will lose a great amount of our hold on the people who would gladly hear a sane, religious message. Modernism has seized the opportunity, and has the best hearing of any group, with its great services over the chains. The time has come when the Conservatives must meet the challenge, not by turning the job over to any fly-by-night religious crank, who can use the radio as a means of gathering the shekels, but by putting on radio services that will appeal to the people who are really asking for it. Yesterday, as our station, over my protest, ran three hours of old-time fiddling and yelling music on the Sabbath, the phone rang many times to protest over such a desecration of our Lord's day. Many people are waiting for the gospel to be given them, and are being fed on trash.

We have made a study of field and best methods of conducting radio religious services, and will be glad to consult with any one who is planning to attempt anything in that line. Our work in this field and a knowledge of the studio technic may be of assistance to some one. Write us at Lewisburg, Ky. Of course we are open for dates to assist in revival meetings as preacher or singer. Mrs. Marshall also sings and plays the piano; we specialize in children's services.

WOODLAND INTERDENOMINATIONAL HOLINESS CONVENTION.

December 16, the third All-day Holiness Convention of the Woodland Interdenominational Holiness Association was held at Thomas, So. Dak.

Rev. and Mrs. George Rhoads, pastor of the M. E. Church at Thomas, assisted by Bro. and Sister Chambers, had made the plans well. By noon over forty people had gathered. The forenoon was taken up with the love-feast. The testimonies of God's people rang with praises to him who is able to save from all sin. In the afternoon, Rev. Eling, Wesleyan Methodist pastor at Redfield, brought the message. Its searching truths went home to the hearts of all and at the close five men were at the altar seeking the blessing of holiness.

Although this was only the third meeting, the holiness people of northeastern South Dakota feel that just such times of fellowship and refreshing are needed. It is planned to hold two more before our Woodland Interdenominational Holiness camp meeting in June with Bro. Shelhamer as evangelist. The next one will be held in Esmond, So. Dak.

May God own and bless every one that scriptural holiness may continue to spread throughout this part of South Dakota.

W. M. Redfield, Esmond, S. D.

The necessities of my heart always give the cold philosophizings the lie.—Burns.

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(Continued from page 1)

to him much of the turmoil, strife and misery that are going on in the world at the present time.

First of all, the Devil hates God and seeks to give him sorrow in the destruction of human beings, who are the special objects of his love. The Devil inspired the whole theory and craze of evolution in an effort to put God out of the belief and thought of men. He inspires his servants in the matter of the liquor traffic. He has been at the head of this business from its inception. He and his deceivers hate prohibition with bitter hatred. The Devil manipulates the ambitions, covetousness and carnal pride of men to bring on wars. He is at the bottom of the perfect riot of dishonesty, wastefulness and graft in county, city, state and national government. The Devil is in the world on a rampage of ruin among men. He does not spare the home or the church. To break up the home and corrupt the church is one of his chief objectives.

The modernistic preachers who are destroying the faith of the people in the Bible, the virgin birth and sacrificial death of Christ, are the chief priests of the Devil. That is an eloquent, beautiful and patriotic saying, and fine to arouse the spirit of enthusiasm at the time it was written: "All men are born free and equal." Theoretically, this may be, in a sense, true; in fact, it is not true. Some sort of an eccentric philosopher may come along some day and write a sentence something like this: "All men are born in bondage and unequal." And he may produce some arguments in favor of this theory that will put you thinking.

Up to the present time, the white race has had leadership in the world. I would not waste time arguing with any one who will question that statement. The Devil is now set, in a very special way, for the curtailing and destruction of the leadership of the white race in the world. Come with me next week.

(Continued)

Three Thousand Idle Preachers.

We are informed that there are three thousand idle preachers of various denominations in these United States. This ought not to be. There are millions of people in this country who are not hearing preaching of any

kind; many more are hearing preaching which has no gospel in it to save the soul from sin.

These preachers, if called of God, ought not to be idle. They need not be. Let them go to preaching at once—where? Just anywhere they happen to be, on street corner, in front of a blacksmith shop, on the steps of a courthouse, anywhere you can find room for your feet, stand and cry out to men to "repent, repent and come to Christ. Hurry up about it! The first thing you know you will be in hell. Wake up, my fellowmen, forsake your sins and come to Christ. Delay is dangerous."

Yell that out and more like it, stamp your feet, wave your hand, weep, let the tears roll down your cheeks. Hollow at the top of your voice, inviting men to come to Jesus. Draw your breath through your nose, and you will not get sore throat. Drop your voice a bit, as the people gather. Don't beg, but don't be afraid to pass your hat for a collection. Take what you get and tramp on and preach again. The first thing you know some one will have a great revival.

Tear loose, rebel against idleness; refuse to keep silent, but go to preaching with all of your might. Some one will give you a tent, some group saved under your ministry will rent you a hall, and if you are a real gospel preacher, it will have to be enlarged to hold the hungry crowds that come to hear you preach.

Some will ask, How will you get from place to place? I thought some one would ask that question and I have thought out a scheme of transfer—walk! There you are, walk. Jesus and his disciples walked and they got there on time. Stop and preach every few miles, and make a loud call to repentance. Don't hesitate to walk. The men who followed Clark to old Vincennes walked. The men who shot the British between the eyes at the battle of New Orleans walked all the way from Kentucky to Tennessee to do it and slept out of doors on the way. Go to preaching. Shell the town, village or country place.

(Continued)

Dr. Morrison in a Sanitarium.

Because of a serious weakening of the heart Dr. Morrison has been compelled to cancel his preaching engagements, and is now taking rest and treatment in a Sanitarium near San Diego, Calif. He reports that he is improving nicely. Of course he will appreciate your prayers.

I Wish I Could See You

And urge upon all whose subscriptions expire in this month, that you be prompt to send us in your renewal, as we shall give Dr. Morrison's splendid articles on "What's the Matter with the World" in the first issues in this month. After this we shall start a series of articles from our Editor-in-Chief on "If Christ Should Come to Jerusalem?", which will provoke serious minded people to thoughtful reflections. In fact, there are so many good things promised in THE HERALD for this year that if you should miss a single issue you would probably lose that which is the very message you need for some difficulty through which you may be passing.

I trust it may be that every reader of THE HERALD whose subscription expires this month, will, if necessary, make some sacrifice in order to keep THE HERALD a weekly visitor to your living-room table. THE HERALD is a paper that you need not fear for your child to read, as it does not carry anything but the best for old and young.

Let us hear from you at once, enclosing your renewal and, if possible, send us the name of one or more new subscribers whom you wish to help to a better life, religiously, during the coming year.

I wish for each and every one the most blessed New Year you have ever had.

As the new, clean sheet is handed to us for a new beginning let us determine to fill it with golden deeds for the Master in service to our fellowmen.

Yours, hoping to hear from you real soon,
MRS. H. C. MORRISON.

Bud Robinson's Monthly Letter.

To the Readers of The Pentecostal Herald:

LET me say a Merry Christmas and a Happy New Year as this letter may not reach the office until after the Christmas number has already been printed; then it will do for the opening

of the year of 1931.

The servants of the Lord will celebrate the greatest event in the world's history. There has never been a greater day on earth, and never could be a greater day than the one on which the blessed Christ was born. Every one of the Old Testament prophets had something to say of the birth of the world's King. Of course, no other birth could have the same effect on the world as the birth of the Son of God.

When the fiery prophet Isaiah in the 9th chapter and 6th and 7th verses looked down over the hills of the earth and the rolling times of on-coming ages and made this wonderful prophecy it was something new to that nation at that time: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, the The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Let the reader remember that when the old Book tells us that God will perform a thing it is as certain to take place as God lives. God did not say that he would perform this wonderful prophecy a week or a year, or even in a hundred years, for it was at least seven hundred years before the King of the world was born. But thank the Lord the time came when the angels came out from the upper world and sang that wonderful song for the first time, "Peace on earth and good will toward men." For unto us this day a child is born. This is the same child that was spoken of by the prophet Isaiah. We fail to see where the devil and the infidels can put their finger on a single passage of the Holy Scriptures that has ever failed, or ever will fail. A Christian has the best foundation to build on of anybody on the face of the earth. St. Paul said that "God cannot lie." Let me take time to thank our blessed heavenly Father that our beloved Christ said that the Scriptures cannot be broken.

The old Prophet wrote about the coming of the Christ as though he was already come. In the wonderful prophecy he said, "For unto us a child is born, unto us a son is given." He counted the thing as though it had already been fulfilled. When our heavenly Father moved upon one of his prophets to write a certain thing it went down as though it had already been fulfilled. The reader will recall a statement made by King David when he said, "All of my members were written in this Book, when as yet there was none of that man's generation before King David was born; that in the mind of God King David stood out in his mind and plan as though he was at that time sitting on the throne at Jerusalem; when the facts are, King David had not been born. There is no such a thing as a man coming on the scene as a great leader and God knowing nothing of the thing. God knows his men before they are

born as well as he does after they are born.

When God had Moses to write some four thousand years before Christ was born, "that the seed of the woman would bruise the serpent's head," God saw the whole thing then as plain as he saw it the day that Christ was born, and grew to manhood and met the Devil and defeated him on every battle-field. It was not a surprise to our heavenly Father when Jesus met the Devil in the Mount of Temptation and drove him from every one of his subtle temptations. He did it with the Law of Moses, which proves to my mind that God raised up one man to write the Laws for the whole world, for all time, and all people, in all ages of the world; that man was Moses, the one that the infidels and backslidden preachers have cursed and hated for generations past, and will do the same for ages to come. God just about lets men do as they please with the understanding that every sin they commit must be met and settled for at his judgment bar.

Not only did God raise up one man to write the Law for the whole world; he also raised up one man to write the theology for the whole world; that man was St. Paul. God tells us that St. Paul was a chosen vessel unto him. It is clear to my mind that God had prepared Paul to do a certain work, and that work was to write the theology for the world. You can't think of a thing that pertains to the great plan of salvation, but is fully explained in the writings of St. Paul. If you desire to look at an unregenerated human heart look at the third chapter of Paul's letter to the Romans. If you desire to look at the heart of a regenerated believer, look at the third chapter of 1st Corinthians. If you desire to look at the heart of a wholly sanctified man, look at the third chapter of Paul's letter to the Ephesians. That is just a sample and not the whole bill of fare.

Thank God, we have one Saviour, the blessed Christ, and we have one Lawyer that servant of the Lord called Moses, and one theologian, that prisoner of Jesus Christ called Paul. So when we believe in a whole Bible for a whole world, and a salvation from all sin for all men; we have no apology to offer to the unbelievers of this present day. Thank the Lord, we have found him of whom Moses and the prophets did write, and he has lifted us above the fog and mist of this unfriendly world, and has planted our feet on the Rock of Ages. We have no such things as doubts to bother with. We just as much believe every word of the Bible as if we had written it ourselves. We as much believe that the whale swallowed Jonah as if he had swallowed us; for Jesus said that, "As Jonah was three days and nights in the whale's belly, so shall the Son of man be three days in the heart of the earth."

When a preacher who is honeycombed with unbelief asks you to prove that the whale swallowed Jonah, don't you try to prove that he did; if you do, you will insult the Lord himself; but tell him that you believe every word of the story, and then put it up to him and tell him that it is so, and if he doesn't believe it for him to prove that the whale did not swallow him. We believe it, and if the other fellow doesn't believe it, let him disprove it. When you meet him on his own platform he must do the proving or the disproving, as the case may be. Our heavenly Father never sends us out to try to prove the Bible. He gives us the Bible and we believe every word of it; if the other fellows don't believe it, let them do the disproving. We are settled, satisfied, contented and at rest as to the Virgin Birth of the Christ, his Deity and Eternal Sonship. We don't have to prove anything. Thank God, we believe it from one end to the other.

We want to start in on the New Year with a tighter grip on Christ and a very loose grip on this old world. We want to, if it is God's will to spare us for the next twelve months, to live each day as though we thought it was the last. Our motto ought

THE YEAR BEFORE ME LIES.

The year before me lies—
A happy year!
My Christ beside me stands,
And smiles upon me;
At ev'ry turn are heaps of good
That I may do for others,
To make their lives more pleasant;
Thus happiness is sure to come—
It never misses those
Who pour their full hearts out
In deeds unselfish.

The year before me lies—
O Will of Heaven,
Grant that this coming twelve-months
Shall be the fullest given yet
To Thy dear service!
I would not waste a minute.
Time is so fleeting;
My life is hast'ning rapidly,
I must be doing, doing,
Or time shall close upon me
And leave undone
The work I long have cherished.

The year before me lies—
'Twill quickly vanish,
But it will carry me
One great step nearer
To God's eternal paradise,
Where flowers never die,
Where chilly winds ne'er blow,
Where wicked men and women
Can never mar nor hinder
The rest and peace perpetual
Of His beloved.
God's years are but man's stepping-stones
From earth to Heaven. —Sel.

to be, "Live today as though we were going to die tomorrow, and work today as though we were going to live forever." Two things will keep us straight: good living and hard work, and plenty of it. No time for Mary and Doug and Arbuckle; no time to waste on Cadman and Fosdick and Potter. We must let the dead bury the dead, and we must follow the Lord. We have the Garden of Eden to look back to and therefore, we don't have to look to the Zoological Garden. We know where we came from, we know who we are, and we know where we are going. We belong to the crowd that has a Divine Creator and that makes us a divine creation. We are happy and contented; we are cleaned up and cleaned out; then we are in a condition to be filled up and sent out. We have the message the world is dying for—a know-so religion and a full salvation on a rock foundation. In 1931 let no child of God get uneasy when a fellow finds a bone in Italy, or a jawtooth in Germany, or a shin bone in South America. Keep looking up and expecting to go up. Thank God for the day that the King of the world was born, and that he has lifted you above the fog and mist of the wicked world in which you live. Unbelievers have nothing to offer you but unbelief, fear and doubt. Thank God, "unto us a Child is born, and unto us a Son is given." We know whom we have believed, and we know that he is able to keep that which we have committed unto his keeping. Glory to God the Father, and God the Son, and God the Holy Ghost forever and ever.
In perfect love and all, for Jesus, for 1931, if it is our good pleasure to live.

BUD ROBINSON.

The Mills of the Gods.

Most any one enjoys a good, thrilling story and in this book you will get a good picture of present-day conditions and what the to-morrows will bring.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

ONE MINUTE SERMON.

THE TEMPLE OF GOD.

"Know ye not that ye are the temple of God and that the spirit of God dwelleth in you." 1 Cor. 3:16.

Man has ever exerted himself to build the most beautiful temples imaginable for God to dwell in, but has never been able to equal the temple which he has designed for his abiding place; the body of man.

It is the most beautiful, the most holy temple ever designed and yet man has ever desecrated and abused it more than anything God has made.

It was not made to be a pleasure resort for all kinds of evil desires and worldly lusts, but as a place of fellowship with God. Let us keep this temple clean and pure.

BY BETHEL COOK.
Conway Springs, Kansas.

Florida Holiness Camp Meeting.

The sixth annual meeting of The Florida Holiness Camp will be conducted in large Tabernacle, South Florida Ave., Lakeland, Fla., Feb. 12th to 22nd, 1931. This camp is interdenominational and stands for orthodox Bible holiness. Our purpose is an old fashioned camp meeting to promote spirituality in our churches. In this time of wickedness and sin, financial depression, suffering and sorrow, great lack of revivals of religion, God's people are urged to pray for this camp meeting.

We are fortunate in securing as leaders for this camp, Dr. H. C. Morrison, Editor of PENTECOSTAL HERALD and General Evangelist of M. E. Church, South, Dr. C. H. Babcock, nationally known Evangelist of the Nazarene Church, Rev. Warner P. Davis, pastor of M. E. Church, South, Wilmore, Ky., Rev. E. Watt Smith, Presiding Elder Bartow District, Florida Conference M. E. Church, South, Prof. Charles W. Grant, recent graduate of Asbury College, will conduct the singing. Other workers will be present to help.

Good meals will be served on the grounds in large dining-room. Hotel accommodations, rooming houses, private homes, etc., can be had in Lakeland at very reasonable rates for all who may attend. The largest attendance in history of camp is expected. Please pray, plan to come and write Rev. H. H. McAfee, Box 534, Lakeland, Fla.

H. H. MCAFEE, President.

AN IRRESISTIBLE MAJORITY.

(Continued from page 5)

III. "Fear Not."

Why should we fear anything or anybody? We are on the winning side. Who will harm us if we be followers of that which is good? No weapon formed against us shall prosper. Many times over are we exhorted in the Word: "Fear not." "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." "In God have I put my trust; I will not fear what flesh can do unto me." "The Lord is on my side; I will not fear what man can do unto me."

"He hath delivered my soul in peace from the battle that was against me; for there were many with me." Praise God!

OUR BOYS AND GIRLS

A TALL YOUNG KING.

During the years that Samuel ruled as judge in Israel there was peace throughout the land, and the people destroyed their idols, turning to the worship of the Lord. But while Samuel was a just judge, ruling in a quiet yet strong way, his sons grew up to do wrong and turned away from the teachings of their father. When matters were brought before them to be judged, they decided in favor of the man who gave them the most money, whether he was right or wrong.

So the elders of all the tribes complained to Samuel that he was growing old, that his sons were unjust judges, and added that since their neighbors, the Edomites, the Philistines and the Syrians had kings, they should like to have a king too.

At first Samuel rebuked the elders and told them that God was their king, but after he talked to the Lord about it, the Lord said, "Do as the people ask, and choose a king for them." Then Samuel set out to find the right man to be the first king of Israel.

One day as Samuel was sitting in judgment at the city of Ramah, a fine, noble-looking young man, so tall that he looked over the heads of all those about him, came to ask the judge's help in finding some mules which had strayed from his father's farm. As soon as Samuel saw this handsome stranger, it seemed as if the Lord's voice said, "This is the man who shall rule over my people."

Then Samuel took the tall young man home with him and treated him with great courtesy. The next morning before the young man left, he told Samuel he belonged to the tribe of Benjamin and that his father's name was Kish. Samuel poured oil on the young man's head as a sign of the Lord's blessing, and told him that God had chosen him to be Israel's king. But the young man felt very humble and went quietly away to his home on his father's farm.

Not long afterward Samuel called all the people together at a place called Mizpah. All the people had to march before Samuel, one tribe at a time, and when the tribe of Benjamin came by Samuel had it taken out. And out of the tribe of Benjamin he chose the family of Kish. But when the young man's name was called he was no where to be found, for he had hidden in the camp.

But the men searched him out and Samuel proclaimed him king. When the young man stood among the people, he rose head and shoulders above them all.

Samuel explained the laws to the people and wrote them all out in a book for them to keep. And most of the people were proud of their brave, new king, but there were some who objected to him because he was an unknown man from an unimportant family.

For many years this young king, with God's help, led the armies of Israel to victory over their old enemies, the Philistines, as well as fierce Ammonites who lived near the desert on the east of the Jordan. But as his kingdom grew, and his power increased, sins of pride, wilfulness, and jealousy crept into his heart, so that he disobeyed God, and God forsook him. And the kingdom did not pass to the sons of this king, but God raised up a man of another tribe, and another family to reign in his stead.

Questions.

1. What was the young man's name?
2. Why did the people of Israel ask for a king?
3. Where did the young man live as king?

At the top of this story I think we should print: Last week's story was the story of Jacob.

Dear Aunt Bettie: Will you let another girl join your happy band of boys and girls? We don't take The Herald but Mrs. Newman lets me have her's to read. I enjoy them very

much. I am saved and sanctified. I am a member of the Nazarene Church. I love the services of the Lord. My heart's desire is to work for him. I am glad so many of the cousins are Christians. Let us be sure we are. May God bless you all.
Bessie Carver.
Rt. 3, Alva, Okla.

Dear Aunt Bettie: Here I am again. I have written before and I certainly do thank you for giving it a place on page ten and please make room for another. I have just been reading page ten and some of the letters certainly are good. I'm so glad some of my cousins are Christians and I hope it won't be long until all of them are. I want all of you cousins to write to me, I certainly do enjoy reading letters from folks, especially Christians, as I am a Christian myself. Listen cousins, do you think life is worth living without God? I do not. I would have no desire whatever to live if it wasn't for my hope in God. I have no desire to attend picture shows, dances, or anything like that. I'm glad that the desire has been taken out of my heart and thank God for good Christian parents that have never approved of such things. There are no Christian girls of my age that live near me, but I can live a Christian life by God's help if I have to live it alone, and I am earnestly praying that God through his infinite mercy will save many others. I'm fifteen years old, birthday May 11. I have gray eyes and light hair.

Lou Ellen Mulkey.
Rt. 3, Anderson, S. C.

Dear Aunt Bettie: I was converted when I was a child, but when I grew up I turned my back on God and tried to find pleasure by serving the devil, but there is no pleasure for any one serving him. I would pick out some of the weakest church members and say I was as good as they. Bro. Earl Phillips held a revival. I went one night. He preached a wonderful sermon about the children of Israel crossing the Red Sea. They gave the altar call and I sat there and shook like I had a chill hoping some one would come to talk to me and scared to death they would. No one came and I left before the services ended, with all theimps the devil had in town at my heels. I never went back any more during that revival. The latter part of August, 1928, Bro. Phillips had the Grant Brothers sang from Asbury. You know the ones from Asbury can preach. They were on fire for God. I had been in the hospital the first part of August. I didn't go to the meeting until the last week. It wasn't that I wasn't able, for I was doing my own work, but the devil said I had better stay away. You know how a holiness meeting stirs a town. I went, and when they came in the tent and I saw their faces you could see heaven there, and when they sang "Zion's Hill" Mother Grant would shout, with heaven so thick on her face you couldn't have scoured it off with sandpaper. I went home that night miserable. I wished I could be a Christian, not one like I had been that would fly up when I couldn't have my way. My sister got reclaimed. The devil said, "Now she will think she is better than you." Praise God, that afternoon I went to the meeting. The Grant brothers sang "The Haven of Rest." God showed me that I had none, so I went to the altar and took all the sins that I had and put them as far behind me as the East is from the West. Next A. M. I was alone, and I said I am going to be sanctified. I gave up everything I had or ever expected to have, myself included, and then the fire fell. I have been in meetings where the Christians were almost afraid to come to the altar for prayer, on account of sanctification. But I never knew of any one ever being sanctified that didn't have to want it bad enough to ask for it. I know how The Herald has helped me; there have been times when I was in the valley, couldn't see a thing, then The

Herald came and it seemed that God just gave Bro. Morrison the power to write what I needed. Have you a shut-in friend? Send them The Herald. God will surely bless you and them. May God bless and keep every reader of The Herald, and Mr. and Mrs. Morrison, is my prayer.

Mrs. Ethel Newcomb.
Box 21, Richview, Ill.

Dear Aunt Bettie: Have you room in your happy band of boys and girls for an Ohio girl to join? I have dark brown eyes and brown hair. I am ten years old, weigh 65 pounds. Have I a twin? My name is Virginia Sontzenheiser. Can you guess my middle name? It begins with A and ends with E, it has four letters. I am in the fifth grade at school. I go to Sunday school every Sunday. The name of my class is Polly Anna Class. My middle name is Anne.

Virginia Sontzenheiser.
Uniontown, Ohio.

Dear Aunt Bettie: From time to time I have thought I'd like very much to write a letter for page ten; not that I'm a gifted writer but as I enjoy reading the many good letters from various countries. I especially enjoy the letters from those telling of their Christian experiences as it is an inspiration to me to read such letters. My grandmother Tarpley takes The Herald. We live in the old home with her. Both my parents are living and I have two brothers; Thomas is seventeen years old. I am eleven, and John Rolfe is eight. We are Methodists and enjoy any good Christian services. I stayed with my aunt and uncle, Mrs. J. L. Tabb, Colquitt, Ga., and went to school there last term. My cousin, Elmo Tabb, is in Congo Belge, Lusambo, Africa, a medical missionary. His wife is a missionary also. It's wonderful to read of some of their experiences there. Aunt Bettie, please print this letter as it is my first.

Leonda Tarpley.
Rt. 2, Toombsboro, Ga.

Dear Aunt Bettie: Will you let a girl from Kentucky join your happy band of boys and girls? I am fifteen years of age, five feet tall, have red hair and gray eyes. My birthday is September 3. Have I a twin? If so, write to me. I sure do enjoy page ten. As this is my first letter I would like to see it in print. I would be very glad if some of the cousins would write to me, if any care to write.

Mayzelle Lambert.
Trammel, Ky.

Dear Aunt Bettie: I feel the Lord would have me write you this letter this nice day. This is my second letter to The Herald. I am a cripple. I can walk but not as others do. All of those who read this pray for me that God will heal me. I love Jesus with all my heart. Dear cousins, let's do all we can to help the ones who are out in sin. They are all unsaved in my home. I am the only one that is a Christian. I stay with grandpa and he is not saved. It is so hard to live a Christian life. Aunt Bettie, please print this. Keep praying that I will never let the old devil have his way again in my heart. Pray that I may hold on to Jesus, that those around me will see I have Jesus in my heart. I get lonesome as there is no one to stay here with me. Grandpa stays alone. I will be glad to get letters from all the States.

Pauline Harner.
Rt. 3, Celina, Ohio.

Dear Aunt Bettie: Will you please move over and give a little Tennessee boy room for a little chat? My name is Claude Sauceman. I am a Methodist preacher's son. I live on the Newport Circuit. I go to church at Jenkins Chapel. I like to go to church. I have two brothers and two sisters. I hope W. B. is hunting wild cats when my letter arrives.

Claude Sauceman.
Rt. 2, Cosby, Tenn.

Dear Aunt Bettie: May I join your happy band? I have been a silent reader of The Pentecostal Herald for some time; but neglected writing. I take the paper and enjoy reading it very much. I am married and have a baby boy. I live in the country about five miles from Roanoke. I like the

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country, but I get very lonesome sometimes. I am so glad to hear so many of the cousins are Christians; it pays to serve Jesus, for it makes no difference what happens you can go to him where you find joy, comfort and peace. I go to the Wesleyan Methodist Church every Sunday I can, of which I am a member. I love Jesus and want to always live for him who died for me. I would like all you Christians to pray that I may hold out to the end.

Mrs. W. L. Turner.
Rt. 5, Box 160, Roanoke, Va.

Dear Aunt Bettie: This is my first letter to The Herald. We do not take it but a friend gives it to us. I am twelve years old, have dark brown hair, brown eyes. I guessed Katherine Taylor's first name to be Mary. I enjoy reading page ten very much. I am trying to live a good life. I go to Church and Sunday school. I would like to hear from all the boys and girls of The Herald. I enjoy reading letters. This is my first letter and would like very much to see it in print.

Ed. Brown.
Rt. 1, Box 148, Doerun, Ga.

Dear Aunt Bettie: Since there are but a few children from Ohio that write to this paper I will write. My hair is brown, I have brown eyes, I have light complexion. I think that you will allow me to join the happy boys and girls. I wish that you would leave room for me to put my letter to be printed in The Herald. We do not get The Herald but my grandmother shows it to me when I am there. I enjoy the letters of other boys and girls that are near my age. I am eleven years old and I am in the sixth grade. I go to Sunday school nearly every Sunday I can. I was born Oct. 29, 1919, at Hartsville, O., but now I live north of Uniontown near a little pond they call East Morland. Love to Aunt Bettie and all her cousins.

Mildred Bowers.

FALLEN ASLEEP

ASHINHUST.

Harold Ashinhust died August 22, 1930; was born in Weaubleau, Mo., May 23, 1903. He moved with his parents and only sister to Pleasant Hill, Mo., when six years of age. For some time he has been living in Kansas City and following the business as a barber, in which he became an excellent workman. It was as a barber that I first met him. I discovered that he was a serious-minded young man, that he had high ideals and that he was interested in religion. He volunteered to come to our church (the Marlborough Baptist) and I told him we would be glad indeed to see him there. So the next Sunday evening he came, accompanied by Miss Bonnie Shatto who was destined to become his wife. I believe that as he sat and listened to the sermon that evening he became a Christian; the soil was ready for the good seed. He came again and again and in a few weeks (March 16, 1930) he and Miss Shatto came forward and made known to us their faith in Jesus Christ. They were baptized May 4, 1930. Immediately they began to show their interest in the work of the church. Often since he and she too, have told me how much they appreciated the friendly and spiritual fellowship of the members. Meanwhile I had begun to think that, soon, Harold would become one of our active and most useful members, but that hope, like that of his loved ones, had to perish. He was married but a short time ago to Miss Bonnie Shatto and they had spent a few happy days together. Life was sweet, hope was strong, the future full of promise, but God had another plan and I am sure that all of us who knew them feel that the parting of their paths so soon by death is one of the great mysteries of human life. It is a note of sadness to which all our hearts respond. But we believe that even this, God in his wisdom and love, planned. We shall not complain; God knows best.

Harold's father passed away in Pleasant Hill, eight years ago. His mother still resides there. His young wife and his sister, Mrs. Nona Williams, are here in Kansas City. Their sorrow has become our sorrow; there is much to make their sorrow sweet. How pleasant will be the memory of a son so noble, a brother so kind, a young husband so true. May our Heavenly Father bestow his grace and comfort.

Rev. T. P. Stafford.

Pastor of the Marlborough Baptist Church, Kansas City, Mo.

GUNDER.

Mrs. Maria Nancy Gunder, better known as "Auntie Gunder," peacefully fell asleep, trusting in Jesus, Friday evening, Nov. 21, 1930. She was the daughter of Calvin and Olive Hutson, born in Edinburg, Ohio, Dec. 10, 1846 and lived to the good old age of 83 years, 11 months, 11 days. She was married to Joseph S. Gunder, April 19, 1866, who preceded her eight years ago. To this union were born three children, Josie, now deceased, Frank, of Ravenna, O., and Roy, on the homestead. Besides the sons she leaves one brother, Melford Hutson, of Newton Falls, Ohio, two granddaughters, Mrs. Nina Collins and Mrs. Thelma Hill, both of Akron, O. A beloved little granddaughter, Ethel Gunder, preceded her grandmother years ago. In her young days, she was saved and remained faithful to the Methodist faith until her death. A fitting tribute was paid Auntie Gunder by our former pastor, Rev. C. D. Patterson, now of Greenville, Pa. His text was, "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. It was a comforting message to the living.

Funeral services were held Monday, Nov. 24, 1930, 2 P. M., at Wood's funeral parlors. Burial in Edinburg Cemetery beside her husband. Just a few days before Auntie left she told her son not to worry for her for she was trusting in Jesus.

Lovingly written by her neighbor, Mrs. Ettie C. Shewell.

KELLER.

Ida Catherine Riblet was born Nov. 11, 1855, and died Nov. 16, 1930, aged 75 years, 5 days. She was united in marriage to Wm. Franklin Keller on Dec. 22, 1880. To this union were born three children, now Mrs. Ora Butler, Jay Keller and Mrs. Floy Slack who, with seven grandchildren and two foster grandchildren and one sister and step-mother, survive.

She was converted when a young girl; was a member of the Hedding M. E. Church for years, always faithful in attendance as long as health permitted, then she clung to the Bible and her religious papers for spiritual food. During her last illness, when suffering, she would plead with Jesus to help her and to come and take her. She said he had helped her so many times he never failed her. She loved God's promises and died trusting in her blessed Savior. She went to sleep and peacefully slipped away from us on Sunday morning at 2 o'clock. The following verses were found in her Bible:

"Walking with God in sorrow's dark hour,
Calm and serene in his infinite power,
Walking with him, I am free from all dread,
Filled with his Spirit, oh, softly I tread.
Walking with God, oh fellowship sweet,
Thus to know God, and in him be complete;
Walking with him whom the world cannot know,
Oh, it is sweet through life thus to go.
Walking with God in sorrow's dark hour,
Soothed and sustained by his infinite power,
Oh, it is sweet to my soul thus to live,
Filled with peace which the world cannot give.
Walking with God, oh may my life be such that my Lord can walk always with me;
Walking with him I shall know day by day,
That he is my Father, and leads all the way."

Her funeral was conducted by Rev. L. C. McFarlin of Centerville; text, Rev. 14:13.

Her daughter,
Mrs. Floy Slack.
Fredericktown, Ohio.

REQUESTS FOR PRAYER.

Pray for the salvation of a son.

Mrs. C.: "Pray for a mother that she may have good health, and that her husband may find employment."

A Herald reader requests prayer for three brothers who are sick, that they may be saved; also for other relatives, and for herself that she may have a better experience.

READING, PENNSYLVANIA.

This is the first time I have reported for over two years. I can say that this has been the best year of my ministry by far. During my camp meeting season, July, August, and September, I saw between fifteen hundred and two thousand souls bow at an altar of prayer.

I closed my last meeting with Rev. J. H. Parker at Reading, Pa. Rev. D. E. Higgs, district superintendent, and Rev. J. H. Parker, pastor, secured the People's Methodist Church in the heart of the city for the campaign. The meeting was well advertised, and people came from all over the city, filling the church to its capacity, some being turned away. The first week of the meeting was a Sunday school convention, a preachers' meeting, and a revival, combined. Dr. Ellyson had charge of the Sunday school convention, and Rev. T. M. Anderson preached several times in the preachers' meeting. The Kutch Sisters, singers and musicians, proved a great blessing to the revival.

Rev. J. H. Parker came to Reading eighteen months ago, finding a membership of thirty-nine. They now have over one hundred members. The last week I was there we saw two hundred bow at the altar, receiving a fine class of eighteen members the last night. Rev. D. E. Higgs and Rev. Parker are carrying the meeting on for two weeks more. Bro. Parker writes me that they haven't had one barren service. Rev. D. E. Higgs, the new district superintendent, surely has the vision for his district.

We are now in a great revival campaign in Chester, W. Va. The altar is lined at every service, and God is blessing us. Rev. C. B. Pugett.

EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL (Beech, Okla.)

Ashland, Ky., Dec. 31-Jan. 11.
New Castle, Pa., Jan. 13-25.

BUDMAN, ALMA L. (Song Evangelist. Muncy, Pa.)

Newport, N. J., Jan. 11-25.

BUSSEY, M. M.

Arizona, January.
New Mexico, February.
Trinidad, Colo., March 15-29.
Colorado Springs, Colo., April 5-19.
Lansing, Mich., May 3-17.

CAROTHERS, J. L. AND WIFE.

(10 N. 15th St., Colorado Springs, Colo.)
Granger, Wash., Dec. 28-Jan. 11.
Portland, Ore., Jan. 18-Feb. 1.
Amity, Ore., Feb. 2-15.
Wells, Kan., March 1-17.
Rush Center, Kan., March 22-April 5.
Osborne, Kan., April 12-26.

CANADAY, FRED

(1518 Killingsworth Ave., Portland, Ore.)
Portland, Ore., Dec. 9-Jan. 15.

CHOATE, CALVIN R.

(Carmel, Ind.)
Urbana, Ohio, Jan. 11-25.

COLLIER, J. A.

(1415 Forrest Ave., Nashville, Tenn.)
Henrietta, Mo., Jan. 18-Feb. 1.
Owensboro, Ky., Feb. 2-15.
Manchester, Ga., April 19-May 12.

GRAMMOND, PROF. C. C. AND MARGARET.

(815 Allegan St., Lansing, Mich.)
Tampa, Fla., Jan. 4-18.

DEAN, LOVIC M.

(1118 N. Highland Ave., N.E., Atlanta, Ga.)
Open for calls anywhere.

DICKERSON, H. N.

Collinsdale, Pa., Dec. 28-Jan. 11.
Pittsburgh, Pa., Jan. 12-25.

EDWARDS, J. R. AND WIFE.

(Lock Box 20, Elmore, Ohio)
Sebring, Ohio, Jan. 11-25.

FLEMING, BONA.

(2962 Hackworth, Ashland, Ky.)
Mt. Vernon, Ohio, Jan. 4-18.
Pittsburgh, Pa., Jan. 19-Feb. 1.
Cincinnati, Ohio, Feb. 6-15.
South Portland, Me., March 1-15.
Malden, Mass., March 22-April 5.
Providence, R. I., April 6-19.

FLEXON, R. G.

(Shacklefords, Va.)
Waverly, N. Y., Jan. 3-18.

Sheridan, Pa., Jan. 22-Feb. 1.

Clinton, Pa., Feb. 2-15.

Wilkinsburg, Pa., Feb. 22-March 8.

Huntington, W. Va., March 15-29.

Marcus Hook, Pa., April 5-19.

Richmond, Va., April 26-May 10.

Mineral, Va., May 17-31.

FUGETT, C. B.

(4312 Williams Ave., Ashland, Ky.)
Hutchinson, Kan., Jan. 5-18.

Sapulpa, Okla., Jan. 19-Feb. 1.

Felicity, Ohio, Feb. 9-22.

Canton, Ohio, March 1-15.

Alliance, Ohio, March 22-April 5.

Chicago, Ill., April 7-19.

Oklahoma City, Okla., April 26-May 10.

New Castle, Ind., May 17-31.

GADDIS-MOSER EVANGELISTIC PARTY.

(4805 Ravenna St., Cincinnati, Ohio)

London, Eng., Jan. 7-14.

Palestine, February.

India, March.

China and Japan, April.

GOODMAN, M. L.

(Burnips, Mich.)
Springfield, Ohio, Jan. 4-18.

GROSS, W. A.

(418 24th St., W., Huntington, W. Va.)
Bridgeport, W. Va., Dec. 28-Jan. 18.

HENDERSON, REV. AND MRS. T. C.

(221 N. Professor St., Oberlin, Ohio.)
Indianapolis, Ind., Jan. 1-18.

Muncie, Ind., Jan. 25-Feb. 15.

Spiceland, Ind., Feb. 18-March 8.

Oberlin, Ohio, March 10-18.

New Albany, Ind., March 22-April 5.

JOHNSON, HAROLD C.

(401 W. Wash. St., Springfield, Ill.)
Willisville, Ark., Jan. 8-18.

JOHNSON, RAY N.

(1390 Meander St., Abilene, Texas.)
Camden, N. J., Jan. 11-25.

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(Lexington, Ky.)
Lexington, Ky., Dec. 22-Jan. 5.

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Mannington, W. Va., Jan. 11-25.

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N. Tonaawanda, N. Y., Jan. 25-Feb. 8.

Mansfield, Ohio, Feb. 15-March 1.

Florida Camp Meetings, March 5-29.

Owosso, Mich., April 5-26.

Chicago, Ill., April 29-May 11.

MCCBRIDE, J. B.

(1234 N. Mentor Ave., Pasadena, Calif.)
Escondido, Calif., Dec. 29-Jan. 11.

MILBY, E. C.

(Greensburg, Ky.)
Charleston, W. Va., Jan. 4-25.

MINGLEDORFF, O. G.

(Blackshear, Ga.)
Open time after Christmas.

PARKER, J. R.

(415 N. Lexington Ave., Wilmore, Ky.)
Nlysses, Pa., Jan. 11-25.

QUINN, IMOGENE

(909 N. Tuxedo, Indianapolis, Ind.)
Staunton, Ill., Jan. 4-18.

Open dates, Jan. 18-March 22.

Flora, Ill., March 22-April 5.

RICE, LEWIS J.

(2923 Troost Ave., Kansas City, Mo.)
McAlister, Okla., Jan. 4-18.

SURBROOK, W. L.

(225 Ferris Ave., Highland Park, Detroit, Mich.)
Chillicothe, Ohio, Jan. 8-25.

Columbus, Ohio, Feb. 1-15.

Cincinnati, Ohio, Feb. 22-March 8.

Huntington, Ind., March 15-29.

Kannapolis, N. C., April 3-12.

High Point, N. C., April 17-26.

Ramseur, N. C., May 1-17.

THOMAS, SAMUEL

(Converted Jew)
(Box 14, North Vernon, Ind.)
Wilmington, Del., Dec. 28-Jan. 18.

Weatherly, Pa., Jan. 19-Feb. 15.

Open dates in April and May.

VANDERSALL, W. A.

(1208 N. Cory St., Findlay, O.)
Open date, January 5.

VAYHINGER, M.

(Upland, Ind.)
New Castle, Pa., Jan. 18-Feb. 8.

WHITE, MR. AND MRS. PAUL

(Musicians and Singers, Box 204 Highland Park, Ill.)

Napponee, Ind., January.

WOODRUM, LON R.

(Okmulgee, Okla.)
Okemah, Okla., Jan. 11-25.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson IV.—January 25, 1931.

Subject.—Jesus Tempted. Luke 4:1-13.

Golden Text.—For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Hebrews 2:18.

Time.—Early part of A. D. 27.

Places.—The Jordan River and the Wilderness near the Dead Sea.

Introduction.—The question is often asked: "Who is Satan?" He is a fallen angel. We say this with confidence, although we have but little in the Bible to prove it. Knowing that many have been accustomed to interpret Isaiah 14:12-15, as referring to the Devil, I have taken time to make a critical study of the passage, but find no such meaning in it. The reference seems to be solely to the king of Babylon, Nebuchadnezzar. I quote Dr. Adam Clarke as being a representative commentator. He is writing concerning this clause: "O Lucifer, son of the morning." "Although the context speaks explicitly concerning Nebuchadnezzar, yet this has been, I know not why, applied to the chief of the fallen angels, who is most incongruously denominated Lucifer, (the bringer of light!) an epithet as common to him as those of Satan and Devil. That the Holy Spirit by his prophets should call this arch-enemy of God and man the light-bringer, would be strange indeed. But the truth is, the text speaks nothing at all concerning Satan nor his fall, nor the occasion of that fall, which many divines have with great confidence deduced from this text. O how necessary it is to understand the literal meaning of Scripture, that preposterous comments may be prevented." Dr. Clarke contends that the expression should be translated: "Howl, son of the morning." It seems to be a fearful prophetic thrust at Nebuchadnezzar.

I notice one other passage that I think has been wrongly applied to Satan: Ezekiel 28:13-15. The thought really begins at verse 12, which shows plainly that the application is to the king of Tyrus (Tyre). The entire passage seems to be a piece of bitter irony against that wicked king and his depraved city. I see no reason to apply it to Satan.

Now if you will turn to the 6th verse of the Epistle of Jude, you will find a passage that manifestly refers to the fallen angels, although the name of Satan is not there mentioned: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

This depraved being is mentioned under various names in the Bible. In Rev. 20:2 he is called the Dragon, the old Serpent, the Devil, and Satan. He is termed the "prince of this world," and Beelzebub. In some places he is called the "tempter." The name "Devil" means slanderer. Jesus calls him "a liar from the beginning." He is also termed an "accuser of the brethren." The word Satan is from the Hebrew, and means simply an "Adversary." The Bible makes plain the fact that he is the arch-fiend, and that he is in the very strongest sense of the word a malignant personality.

Satan is represented as having un-

der his control a host of inferior beings who are termed "his angels," messengers. Properly speaking, there is but one Satan; that is, one Devil. His underlings are demons. They all seem to be employed by him in an effort to ruin the human race.

Our lesson today deals with what may be called a combat between Jesus Christ our Lord, and this arch-fiend. No man fully comprehends the import of this temptation; but some profitable lessons we may deduce from it:

I. It was a real solicitation to evil. It is scarcely to be supposed that Satan knew the true nature of Jesus Christ. He perhaps knew that he was dealing with a mighty Being of spotless purity; but, had he recognized the Deity of the Master, he would hardly have been so bold.

II. There has been much disputing as to the possibility of Christ's yielding to the temptation. I am not sure that any one knows anything whatever about that matter. Guessing is easy; but that will not reveal truth. I shall not venture.

III. Inasmuch as Jesus Christ had no carnal nature to which Satan could appeal, the temptation was of necessity addressed to his normal desires. But the temptation must have been intense; for he suffered under it. It must have been broad in its scope; for we read in Heb. 4:9, that he "was in all points tempted like as we are, yet without sin."

IV. I think Dr. Samuel Chadwick of England is correct when he states that Jesus did not overcome Satan as God, but as man; and that he used the very same power of the Holy Ghost that is vouchsafed unto us; for otherwise the fact that he overcame Satan could be no encouragement to us. Thank God, we too can win through the Divine Spirit.

V. Since our Lord suffered such sore temptation, it is very presumptuous for any one to suppose that he can get beyond temptation in this life. That would put one above his Lord.

Comments on the Lesson.

1. Jesus being full of the Holy Ghost.—This expression is a bit strange, seeing that Jesus himself was God; but I suppose that it refers to his humanity. Was led by the Spirit.—The Holy Spirit. Mark says: "The Spirit driveth him."

2. Being forty days tempted of the devil.—Matthew seems to indicate that the temptation did not begin till after the forty days of fasting; but Mark's account implies that the temptation ran through the forty days. Luke's account is not perfectly clear; but after comparing the three accounts, I am persuaded that the tempter did not begin his onslaught until the end of the fast. He was, perhaps, waiting till he thought the time was ripe for the surest success. He is wise; but he made a mistake that time. Instead of one's being rendered too weak to withstand temptation by prayer and fasting, he is strengthened against it. He did eat nothing.—Infidels laughed about this fast for a long time; but in recent years many have fasted much longer than forty days, and seemingly without harm.

3. If thou be the Son of God.—

Both Luke and Matthew say: "A son of God." Either the Devil did not recognize his Deity, or else he was trying to throw doubt upon it. The "if" indicates as much. Command this stone that it be made bread.—This was an appeal to the normal desire for food. Jesus could have done just what Satan suggested, and there would have been no harm in his turning a stone into a loaf of bread; but he could not yield to the Devil's solicitation, even though he was in dire need of bread. Nor can we yield to any suggestion from the tempter without injury to our souls. Have nothing whatever to do with him.

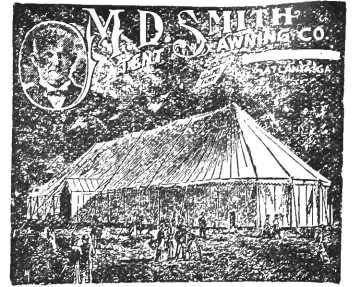
4. It is written.—Jesus knew that the Old Testament was the inspired Word of God; and he used it against the Devil, and thereby set us an example. Nothing whips him quicker than Scripture. The Psalmist says: "Thy word have I hid in my heart, that I may not sin against thee." Have your ammunition ready. Jesus recognizes the fact that man is more than flesh and blood. Common beasts can live on nothing but material foods; but man must have soul food. He needs to feast upon the Word of God.

5. Into a high mountain.—Commentators contend that this was a physical impossibility unless they were upon some high mountain overlooking the kingdoms lying around Palestine, which region was often termed the world; or, perchance, the Devil was capable of giving him a spiritual vision of all the kingdoms of earth. Whatever it was, it required but a "moment of time."

6. All this power will I give thee.—Again the temptation was to a normal desire. Control of the kingdoms of this world was the very thing that Jesus had come for. But the Devil's price was too high; "If thou therefore wilt worship me." Here we have indescribable audacity and lying. Satan has usurped control of this world, but owns nothing. His declaration of ownership was a lie out of the whole cloth. He seemed to realize that Jesus Christ had come to take control of the world; but by his audacious lying he purposed to bring even the Son of God under his dominion. We note that Matthew reverses the order of the last two temptations.

8. Get thee behind me, Satan.—This would seem more properly to follow the last temptation, as it was an order to leave. Again the Master says: "Is written." Thou shalt worship the Lord thy God, and him only shalt thou serve.—It is a mystery how any one can pray to saints and angels in the face of the plain words of Scripture. It is all idolatry, and on a par with the worship of the gods of heathenism.

9. A pinnacle to the temple.—It has been impossible to locate this definitely. Some have supposed that it was what was termed "The King's Gallery." Josephus says it "deserves to be mentioned among the most magnificent things under the sun: for upon a stupendous depth of a valley, scarcely to be fathomed by the eye of him that stands above, Herod erected a gallery of a vast height, from the top of which if any one looked down, he would grow dizzy, his eyes not being able to reach so vast a depth." Cast thyself down from hence.—Note the use of the "if" again in the preceding clause. The Devil is great on quoting Scripture; but he bends it to suit his own ends, as he does in this case. Again the appeal was to a nor-



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mal desire. Jesus came to show the world his Deity; and the Devil is very anxious to help him. If he would just jump headlong into that awful valley, everybody would believe in him at once. Of course the angels would catch him; so that he would not be hurt.

12. Thou shalt not tempt the Lord thy God.—No one dare presume upon the mercy of God. Even Jesus would not do that. The Psalmist prayed: "Keep back thy servant also from presumptuous sins: let them not have dominion over me." Satan garbled a quotation from Ps. 91:11, 12. Jesus replied with a quotation from Deut. 6:16. God will not suffer us to trifle with his mercy.

13. The devil . . . departed from him for a season.—But only for a season. He would renew the attack later. Matthew adds that "angels came, and ministered unto him." Some one suggests that they brought to him the needed food. Maybe so: that is reasonable; but nothing is said to that effect. They did whatever was necessary for the strengthening of his hungry body. We have the assurance that angels encamp round about us; and I suppose they strengthen us amid the sore conflicts of life.

FLORIDA HOLINESS CAMP MEETING

Lakeland, Fla., Feb. 12-22.

Workers: Rev. H. C. Morrison, Rev. C. H. Babcock, Rev. Warner P. Davis; leader in song, Rev. C. W. Grant. For information, address Rev. H. H. McAfee, Lakeland, Fla.

CHRISTIAN CONQUESTS—Studies in Spiritual Victories. By Robert Merrill Bartlett, First Congregational Church, Norwood, Mass. Dr. Bartlett's ministry is noted for worship guidance. He preaches the self-disciplinary religion that offers a way of conquest over common, everyday experiences. His ever-recurring emphasis is upon the joyful task of the Christian to link up spiritual precepts with daily practice—to obtain the grasp on the spiritual forces which makes us conquerors over all that life holds. Personal and group study of this book will lead many readers into a life-giving stream of personal religion. \$1.25. Pentecostal Publishing Company.

PERSONALS.

Rev. W. C. Kinsey: "We are evangelistic singers, children's and young people's workers. Mrs. Kinsey is also pianist. We have two camp meetings for next summer but have an open date the fore part of July, 2 to 12, which we would like to slate with some camp. Besides taking charge of the music, we are prepared to take the children's and young people's meetings. We have been in the field about ten years. Address us Richmond, Ind., 450 So. West 2nd St."

I feel led to place the following notice in this paper: I am a song leader and soloist, forty years of age, saved and living in Canaanland little more than a year. I have been in the show business for years singing throughout the country for the devil, but thank God after I was willing to submit he brought me out from among them and he took me into the fold. I have had engagements in a number of churches throughout the country this past year. The Lord was good to me and I am going through in his service testifying and singing to a lost world till Jesus comes, by his help. I shall be pleased to hear from a church who may need an assistant to the pastor; can help with the young people and in the singing, use a typewriter, do radio singing, can sing first tenor, second tenor or baritone in quartette work. Will consider going out with an evangelist. Will consider anybody, any place, if you believe in holiness. If Jesus goes with me I'll go anywhere. He is mine and I am his. His will be done. If anybody is interested will be glad to hear from you. Can refer you to a number of leading evangelists or pastors. Better still, call me for a meeting and if you are disappointed I will be glad to walk back home. God's blessing on each of you who read this is my prayer. Address me: Song Evangelist, care Pentecostal Herald, Louisville, Ky.

USED SHOES AND CLOTHING NEEDED IN THE MOUNTAINS.

There is a great need for used shoes and clothing, especially children's shoes and clothing, in the mountain sections of eastern Kentucky. Even though they are worn we can repair and use them. In our rounds we see many children barefoot or nearly so, and so thinly clad that they must remain around the fireplace in their little cabins, not a few of which have no glass windows and are totally dark if the door is closed to keep out the cold. In spite of some aid received from the National Red Cross, the need for food is also very great in some sections due to the recent drought conditions. "He that hath two coats let him impart to him that hath none; and he that hath meat (or food) let him do likewise." Some cash will be required for wages and materials in connection with the repair of shoes and clothing.

Let us who call ourselves Christians meet this need in the spirit of him who "came not to be ministered unto, but to minister," and let us increase the enjoyment of our own comforts by sharing them with others less fortunate than we. Address all communications either to the Chairman or to the Treasurer of the Martin County Red Cross, Inez, Ky.

Wm. N. Keith,

Full Time Health Officer and Chairman of Red Cross.

CHICAGO CENTRAL DISTRICT CHURCH OF THE NAZARENE

District Program for 1931.

In the year of 1931, by the help of God, we are intending to put on the most aggressive evangelistic campaign in the history of our district. We have taken as our slogan the most essential and most important business of the churches "Revivals At Any Cost." As the revival method has always been God's method of promoting the kingdom of Jesus Christ, as well as the Church of the Nazarene's, we are going in to give added emphasis to this. To that end we are starting in the first of the year. Every pastor, every church worker, and every layman over our district is going in to see the gospel carried to more souls and to see more people saved and sanctified, and a more pronounced deepening in our spiritual life among our ministry and laity than of any time in our history. We have already set aside March 15 to April 5 on the District as a time for a District-Wide Revival lasting over four Sundays, and we are expecting a great time in the Holy Ghost. We know that the only thing in the world that is going to bring this about is mighty, intercessory prayer on the part of our preachers and people. By God's help we will pay the price.

Increase in Membership.

We are going to bend heaven and earth to try to increase our membership 25 per cent this year. You know that if we have this old-fashioned revival that that will increase the membership 25 per cent, our Sunday schools 25 per cent, and other matters likewise. So you see the main thing to do is to have the revival.

Missions.

We believe also that we are going to have a new impetus given to our great foreign and home missionary cause. God has helped us greatly along this line during this quadrennium. We have no thought of retrenching. We have no thought of giving less to the billion heathen who never heard of Jesus Christ, three-fourths of whom sleep on the ground and one-third of whom go hungry every night to bed—say we have no thought of retrenching or giving less. And we, by God's help, are going to make the sacrifice and do our best at this end. We are glad to report that in the Thanksgiving offering some of the pastors of some of the largest churches left their salaries go unpaid but they brought up their budgets. Of course you know when a pastor does that God will see that his salary is taken care of.

Home Missions.

We are making every plan to push the great home missionary cause in Illinois, Wisconsin and Chicago. Here in the midst of 11,000,000 people in a pretty close check up the other day on the cities of Illinois we found that there were 600 towns from 500 to 40,000 in which there was no Church of the Nazarene and these people are begging us to come. As fast as we can promote this work we are entering these fields. We are going to buy more and better tents. We are going to enter these great cities and carry the gospel to the starving ten thousands of Illinois, Wisconsin and Chicago.

Herald of Holiness.

We have always been truly convinced and we are also of the deep-seated conviction that nothing pro-

motes the cause of Jesus Christ and the Church of the Nazarene like our general church organ, The Herald of Holiness. We believe first of all that the denomination ought to put on the most aggressive campaign in its history to get 40,000 subscribers to The Herald of Holiness. Chicago Central District will be glad to get any reasonable amount of this number. I am sure we can get 2,500 yearly subscribers and maybe 4,000, and that is a mighty hard job when you undertake to do that. In other words we are going to make 1931 the banner year for The Herald of Holiness on Chicago Central District. And, we say the same for the "Other Sheep," N. Y. P. S., Journal, Preachers' Magazine, and all the other publications of our denomination as well.

Olivet College.

It has been my part and, I believe God's providence, to be connected with Olivet College for nine years. I have always been loyal to the President. I am more convinced today than ever, that the colleges of our denomination will play a very important part in the growth of our church. To that end this coming year I am going to help Brother Willingham and Olivet College more than ever spiritually, financially and officially. We have a great school at Olivet and we have turned out hundreds of workers already to bless the world. I believe in our schools.

Denominational Loyalty.

We may have lots of faults but one we are not guilty of, of knocking anything connected with our denomination. We are 100 per cent for our general church, our general superintendents, general treasurer, general secretary, editor of The Herald of Holiness, manager of the Publishing House, in fact, the entire denomination. We believe in it. After fifteen years we are more convinced than ever that God the Father, God the Son, and God the Holy Ghost raised up the Church of the Nazarene to help bring a saving gospel to a lost and dying world in the twentieth century.

Personally, the last two years has been a time of heart-searching and digging down in our own personal, Christian experience. Two years ago on New Year's Day in Wilmore, Ky., at my father-in-law's I determined then, more than ever before, to go my full length for God and a lost world, and the Church of the Nazarene. I have been able to read a book a week, and have been wearing my Bible out and my trouser knees get bare. In the midst of perplexities and difficulties I am making some small progress spiritually.

No one in all of our denomination, I believe, has a better spirit of cooperation from his people and pastors than I have, and I want by God's help to spend and be spent for God and his glory. Pray for me, for I really need it. Any one interested in starting a Church of the Nazarene in Illinois, or Wisconsin write me at Danville, Illinois, general delivery.

E. O. Chalfant,

Dist. Supt. Chicago Central Dist. Church of the Nazarene.

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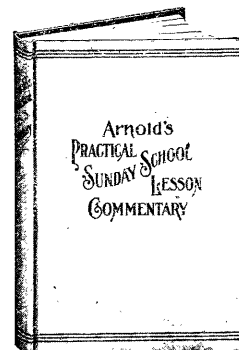
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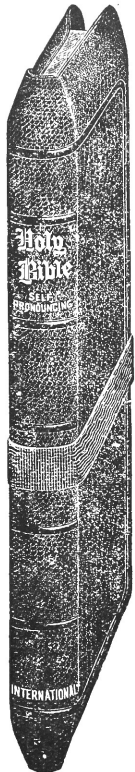
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I BELIEVE IN THE SECOND BLESSING.

By The Editor.

I believe in the Second Blessing
As a second, definite work of grace.
It is only with the justified
That this second work takes place.

It is a gracious cleansing
From all one's inbred sin;
It means death to the carnal nature,
When the Holy Ghost comes in.

It nails the Old Man to the cross,
Heeds not his groans and sighs;
It consecrates to Jesus Christ—
It wholly sanctifies.

It may bring you persecution,
It will give you peace and power;
It is a full salvation,
It will bless you every hour.

Thank God, I sought this blessing—
This sanctifying power;
It keeps my soul securely
In temptation's trying hour.

Oh, come and seek this blessing—
This burning up of dross—
This cleansing blood of Jesus
He shed upon the cross.

Christ died to make us holy,
He suffered on the tree;
If we will yield our all to Him,
From sin He'll set us free.

What is the Matter with the World? No. III.

WOULD you dare take the temperature of Russia? There is a vast region of country with almost inexhaustible, undeveloped resources. There are some one hundred and forty millions of rugged, powerful, emotional people within her boundaries.

For centuries these people have been under the iron yoke of a pompous ecclesiasticism, doing penance, going on pilgrimages, busy with the husks of religious form without a crumb of the Bread of Life. They awake out of a long, deceptive dream and go into hysterical war against God and humanity.

The Russia of today is a new thing under the sun. The world is too small and the nations are too closely connected to isolate Russia. We live in times when ideas are as contagious as disease germs. They spread like a contagion.

The Russian hydrophobia is spreading in this country much more rapidly than many of our people think. The breaking up of the old political parties in this nation affords a field plowed, harrowed and mellow for the sowing of all sorts of dangerous propaganda. There is no lack of extreme socialistic, bolshevistic and communistic seed in this country. Malcontents, eager to sow them, are in abundance. Read the following from the daily press:

"Soviet students who were coming to this country as industrial observers under the auspices of the Amtorg Trading Corporation were turned back at the border on assertions that all the way over they had been preaching and spreading the gospel of the Communist. They assured everybody that the Soviet was responsible for the disturbances in China and India and would keep up the work until those lands were revolutionized. They even sought to show that they had something to do in connection with the tangles in South America. Somehow or other a Communist can never keep his theories to himself. They will not keep quiet. They are opposed to existing forms of government and they want everybody to know it."

The teachers of evolution in the colleges and universities of this country, along with the modernist preachers, tearing up the Bible, discounting Christ, opposing revivals of religion, have prepared the soil for the sowing of every sort of dangerous and destructive notion of an atheistic, godless host of malcontents who seek to destroy all order and turn the world into a shamble of blood and fire.

Men seem to have forgotten a saying of Christ that should be remembered: "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men."

The salt has lost its savour in Russia. Behold, the trampling of a formal, powerless religion under the feet of Bolshevism. The same thing will happen in this country. We have religious leaders who are extracting all of the salt, all of the saving power out of religion, while the mob is getting its brogans well studded with hobnails for the trampling. It will be fearful trampling! It seems that men will never learn that, when the laws of God are disobeyed and his mercies rejected, his judgments are sure to follow, and they are terrible.

If the religious people of this country insist on decent political leaders they are confronted with a profane demand that "religion must be kept out of politics, or politics must be kept out of religion." In other words, if a man is a Christian he must smother his thoughts, hold his tongue, and vote for any demagogue that a corrupt, godless, political party, seeking power and pelf, may suggest to him without question or objection.

The fact is, it takes large quantities of religious salt to keep politics in the neighborhood of decency, and if any one dare to throw a bit of salt into the political situation today, he is hounded as if he were the vilest traitor; meanwhile, we have one hundred thousand murders in this nation every twelve months, most of the killers going free of punishment. Thirty-odd thousand people are killed with automobiles every year, some two hundred thousand crippled by reckless drivers, while sixty thousand girls go into white slavery each year. Their average life is five

years, and then they take the plunge into the dark, while their ranks are filled up and the procession marches on.

If you want to call the Christian people together to sing, to preach, to visit and to pray for a revival, you are told that the day of revivals is past, while hell enlarges itself to receive her deceived, unfortunate, neglected victims. The Eternal Word says so!

More next week.

(Continued)

There are Thirteen Hundred Million Babies Due to be Born in The Next Four Decades.

WHAT WILL BE THEIR COLOR?

CHAPTER II.

Reclosed last week's chapter on the subject under discussion with the statement that the white race has, up to the present time, had leadership among men. Travel around the globe, read history, and at once you find that white men have produced the architecture, the literature, the art, and made the greatest scientific discoveries of the world. They have had the leadership in the progress of civilization; but they are not in good condition to render an account of their stewardship.

The Hebrew race was always a white race. It is one thing to be a bit tanned by the sun, and another thing to be black by nature. I am informed that some Negroes, encouraged by reckless statements of some modern writers, are undertaking to build up a sect claiming to be the lost ten tribes of Israel. They will not meet with success. The shape of the nose is against them. They will find other difficulties in the way which will greatly impede their progress.

All human beings are great; every race has its special gifts; all races have produced some great men; but through the centuries, and up until now, the white race has made, by far, the largest contribution to human progress. We have come to a day of accounting. The white race is about to be weighed in the balance and will be found wanting. It has been wont to enslave the darker races, to seize their lands, to butcher them in war, to impose upon them the opium and liquor traffic, to dictate to, and take advantage of them in trade and, in a general way, to lord it over, rather than uplift, what it has looked upon as inferior races.

Those colored races are coming into their own and they will have a large account for settlement. The human family is a vast procession marching to the grave, but each passing generation leaves to that, following, its ideals, attitudes, prejudices and memories, as well as certain accounts to be settled.

(Continued on page 8)

NOTES FROM A TRAVELLER'S LOG.

Rev. G. W. Ridout D.D., Corresponding Editor.



Panama rose to a place in the sun in the days of Theodore Roosevelt when he started the Panama Canal. France failed miserably, and 20,000 workmen were buried in the jungles. When America took hold of things the first thing to be done was to clean up and rid the deadly yellow fever mosquito.

Dr. Gorgas made it possible to dig the Canal by his scientific handling of the health and sanitation problem. Before the Canal Panama City was a place of 25,000 people and little short of a pest hole; now it is a modern city with the best of sanitation and water (under U. S. A. supervision) and the finest paved streets, splendid public buildings, business houses and a population of 65,000 people.

Just now we are engaged in evangelistic meetings in two of the Methodist Spanish-speaking churches of Panama. One of my interpreters was a former student of mine at Taylor University, and our home is with Walter Oliver, another of my Taylor University students who is now in charge of the Methodist Mission School here where he has under him over two hundred young people, furnishing a great field for Christian work and service. In this article I will give glimpses from my diary respecting the work we are doing in this another Central American country.

Dec. 11. Arrived from Cristobal at Panama by evening train. Began revival meetings in Gauchapali Methodist Church. This church is situated down in the congested section of Panama and the noise surrounding the building is almost unbearable. One wonders how preaching can be effective 'mid such tumult, but we carry on, nevertheless, and gave a gospel message forgetting the noise as we preached on. People in these countries live so much 'mid tumult that quiet and seclusion is almost unknown.

Dec. 14, (Sunday). Preached at 10:30 at Union Church Balboa, to American congregation made up of Canal Zone operatives. Mrs. Ridout preached at 7:30 at same church. Revival meeting at night in the Gauchapali Church brought a good crowd. We preached from Acts 2:17, and at the close made our first altar call. Soon the altar was filled with people, mostly members, and had a good spirit of prayer. Probably this was the first altar service held in this church for several years.

Dec. 17. This is a great day in Panama and all over Central and South America because it was the one hundredth anniversary of Simon Bolivar, the Great Liberator, who broke the Spanish fetters which had bound South America and delivered that great land of Spanish despotism. Bolivar has been called the Napoleon of South America, but, with this difference, Napoleon was after power, Bolivar's passion was for freedom.

Bolivar paid the price of greatness as a Liberator that Washington paid when he was maligned, that Lincoln paid when he was assassinated, that Woodrow Wilson paid as the greatest war president America ever had. Bolivar was maligned and persecuted, misunderstood and misinterpreted; he gave his life and money and strength to setting captives free and blazing the paths of Freedom. He received little or no honor during his life but now the whole American Continent sounds his praise.

The main characteristics of this great Liberator was a passion for liberty; undaunted courage and daring in the midst of difficulties; unselfishly, he used his means absolutely for the public good; he refused to

POISONOUS BOOKS.

Dr. John Hall tells an instance of the dangerous influence of bad books.

Dr. Hall was called after midnight to the bedside of a dying man, whom he found in great distress of mind.

The Saviour was presented in his sufficiency and willingness to save them to the uttermost that came unto God by him, and the throne of grace was earnestly entreated in his behalf. Again and again the sufferer rose and knelt in prayer himself.

At length he seemed to form a new resolution. He went to a trunk and taking from it a package of books, gave the books to Dr. Hall, saying, "Burn these books, lest they fall into other hands, for they have brought my soul to the verge of hell."

He received the Doctor's promise and his mental anguish passed away. He died apparently in the faith of Christ.

This incident reminds me of a happening in connection with some revival meetings we held in Asia. A young woman—contract teacher W. F. M. S.—who evidently had no religious experience seemed to get seriously convicted in our afternoon holiness meetings. At one of the meetings, especially, she was deeply moved but did not come forward. That night after going home from the meeting she read one of Dr. Fosdick's most dangerous books in which, in a clever and brilliant manner, Fosdick dealt with many religious matters in the most modern fashion, putting far away the evangelical view of the things of God and thoroughly obscuring the New Testament plan of salvation. The result was the loss of all her conviction. Fosdick settled her in her carnal security. We left her like so many "Contract teacher missionaries" with no vital Christian experience, modernistic, anti-scriptural, worldly!

G. W. Ridout.

become rich at the expense of country and died a poor man. When dying he said:

"... If my death contributes toward the cessation of factionism and the Union is consolidated, I shall descend to the grave in peace. Then the hoarse voice of the moribund, as though it were an echo from the tomb, was heard to say: 'Yes; to the grave.' ... That is all that my fellow citizens have afforded me but I forgive them. I wish I could take with me the consolation of knowing that they will continue united."

Dec. 18. The papers tell the story of the collision of two steamers in the Canal. The fault was with the Panama Canal Pilot. He left the bridge for a few minutes at a very critical moment; he failed to observe the signals and to use the whistle. Crash! Two big ocean-going steamers tore into each other, fortunately when going at a low speed. Damage \$70,000. Canal pays the bill because it was proven their pilot was to blame. It is a risky thing for the pilot to leave the bridge, even for a few minutes! Many a revival meeting has been spoiled just at the critical moment because the preacher or evangelist was negligent at an important moment. This note was in the findings:

"That at the time of the collision, the weather was clear and calm and no unusual currents experienced by either vessel."

Oh, how many tragedies occur in fine weather and in the calm when the soul is off guard. Today our trouble is not storms and tempests, but calm and fine weather! It produces softness, indolence, neglect, death!

Dec. 19. One of the sad sights just outside of the Canal Zone is the horrible saloon and cabaret. They face the American Army and Navy men at every turn as soon as they cross from the Zone to Panamanian territory and in many instances this simply means crossing the street. Yesterday, going from Panama to Balboa, I noticed, just as we passed the line there was one of those wretched dens of drink and iniquity marked "American Saloon." Those who are trying to destroy Prohibition in the U. S. A. living in cities and towns where saloons are unknown, would weaken in their opposition to Prohibition materially if they could see what

I have seen on the streets of Colon and Panama. Our American boys drunk, yes, dead drunk. They tell that when the fleet comes in the situation is sad indeed for the morals of our men. I fear many a boy goes down in the muck and mire of the deadly saloon and cabaret and other unmentionable places.

Here let me put in a suggestion which has come to me with some urge since being here. I wish some good man who is apt at personal work in giving out tracts, gospels, Bibles, etc., and dealing with men personally, I mean some man who has the means to pay his own way, would come down to Panama for the winter instead of going to Florida, and spend his winter doing good. There are thousands of Americans here; not one in fifty I suppose ever goes to church. There are crowds of Army and Navy men here and I suppose some of them would say: "No man cares for my soul." What a field for personal workers! Now a good man who has the gift could come to Panama and live in Panama as cheap as Florida and, instead of spending the winter in idleness, could accomplish great good in a field like this. Let me add this one word of commendation of the Navy Chiefs. Shore leave is only permitted during the day. At six o'clock evenings our Navy boys have all to be back aboard their ships. I have felt like saying concerning that order: What a merciful providence!

Dec. 19. Have been speaking daily at the chapel services of the school. Had a gracious victory in the school today when, at the chapel hour, I spoke to about one hundred young men and women on "What shall I do with Jesus?" Had been holding the chapel services for a week with this objective in mind of bringing them to a decision. Today the Holy Spirit honored the word and work and when I put the question "Who will accept and surrender yourself to Jesus Christ and confess him as Savior?" quite a number of hands went up and after dismissing the chapel, when time was up, we asked all who wanted to take the step to stay with us in an after-meeting, and twenty-six tarried and bowed at the altar to give themselves to Christ. Praise God, the word of God never fails! God's plan of salvation is applicable to all races and peoples, to young and old, and to all conditions.

During the meetings had many altar calls when altar would be filled with people with all kinds of needs, many needing restoration and conversion and some the Spirit's fullness. They had been praying daily the prayer: "O God, for Christ's sake, give me the Holy Spirit," and the time was ripe I thought for a direct message on the Baptism with the Holy Ghost, so I preached tonight from Matt. 3:11. At the close we had many seekers and we trust some finders. Joy is beginning to show itself upon the faces of the people.

Dec. 20. Had an interview with a Spanish-speaking preacher of Panama who has gotten greatly blessed in the meetings. He was brought up a Catholic and strictly by his mother. Never had any doubts about Christ, about sin, about hell, about God. He had learned these things from the Catholic Church and his mother. But he early craved a real heart experience, bought a Bible in a fiesta and began to read it. Soon he fell in with some Protestants and when he came to Panama City made his confession of Christ and finally joined the ministry, and has kept true to his Bible. But sad to relate he had come up against the modernism that American modernistic missionaries brought. They taught things totally contrary to the fundamentals he had been taught. He said, "Better that they would never come than to tear

them away from the gospel essentials which they learned in childhood regarding the Cross, God and sin, heaven and hell." It is tragical, indeed, when a convert from Rome has to guard his soul against this miserable modernism and unbelief which modernistically trained missionaries bring to the mission fields.

Dec. 21. Closing Sunday of the ten days' meeting in the Gauchapali Church at 4:00 P. M. At Sea Wall Church held a believer's meeting attended by missionaries, pastors, teachers and other Christian workers. Spoke on Acts 1:8, showing the need of the Spirit's power in doing the work of God. Money power, educational power, social power are

not sufficient. We have a great task confronting us in these Catholic countries and we cannot do the work unless we have the power of the Spirit. At 7:30 preached the closing message at the church where revival has been carried on. Had a good altar service and a number of people confessed Christ as their Savior.

A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

CHAPTER XII.

SAVED BY GRACE.



DURING the weeks which followed, Ralph did all he could to bring Jessie into a better state of mind. In this he was seconded by the Queermans most heartily. Bessie spent most of the time when she was off duty at the hospital in talking to Jessie, and in striving to soften her heart toward those who had wronged and deserted her. Mrs. Queerman, by the force of her sympathy and love, laid siege to Jessie's sore heart by day and by night. John Queerman, though busy with the duties of his position, gave much time to the home where so much was at stake. But it took much time and patience and faith to overcome her hardness and bitterness of spirit. That she was softened at last and became remorseful and penitent for her own sin, which she now felt to be too great to be forgiven, was the occasion for devout thankfulness on the part of those who had so longed for her recovery from physical and moral sickness. In her present sane moment, she repeated those self-accusing words that had so distressed Mrs. Queerman to hear even when she knew that they were the visions of a disordered mind, though having ground in fact and experience.

As soon as she was able to sit up and bear the excitement, which the visit of strangers naturally cause an invalid who has been so very ill and weak, the pastor of Bethany Church called and by his wise counsels and tender pleadings brought her to the foot of the cross, where peace and rest are ever found.

She seemed almost ready to believe that she had passed out of the body and had entered into the heavenly rest, so completely had her sense of sin been superseded by the sweet confidence in God's pardoning mercy and love.

In the meantime word had been received from Ralph that Jessie's delirium had passed, and that she was slowly recovering her health. She refused to speak of her past to him, or to entertain a thought of returning with him to her father's house. Her bitterness of soul, in view of what she had experienced of human heartlessness and villany, had apparently frozen her heart and made it quite unresponsive to sympathy and tenderness. Her awakened conscience tormented her with pictures of a desolate hope she had left behind her in leaving Glenview.

But now that she had accepted Christ as her Saviour and King, Jessie Upright became anxious to return to the home she had so heartlessly made desolate—to see the mother whose heart she had broken by her sin. She sought no excuse for the conduct of the past, but characterized it as it deserved—inexcusable iniquity. While she was conscious of having been treated treacherously by the man to whose "soft nothings" she had too willingly listened, she knew that she had invited ruin by neglecting those safeguards to honor, which every young woman ought to possess, and employ maidenly reserve and deportment.

The recollection of the past, with its sin and suffering, left its mark upon her countenance—indelibly impressed. Looking at her

one felt the presence of a sorrow too deep for words, and a penitence as lasting as life. And yet that countenance bespoke a soul at peace with God through the blood of Christ, and a readiness to bear any cross for his sake, who had redeemed her. She gave Mrs. Queerman the story of her life from the first wrong steps to the day, when deserted and alone, she found temporary shelter in the cheap lodgings where Mrs. Queerman found her.

Her one anxiety, after having seen her mother, and obtaining her forgiveness, was to devote her life to the rescue of her sisters who had been lured to bad lives. Having suffered so keenly she was fitted to do earnest work along this line. So greatly did she appreciate the mercy which had been extended to her, that she felt such mercy would not be withheld from any who might be led to seek it. That she might be able to lead some into pure lives, who had been guilty wanderers, she earnestly prayed and fondly hoped. She certainly found her own life made more peaceful by her efforts to help others.

Of her experiences while in pursuit of pleasure and excitement, and the associations connected with her operative life, she spoke unreservedly to Mrs. Queerman as soon as possible after having found peace by believing in Christ. Her story, as nearly in her own language, as we are able to give it will be found in another chapter. We feel justified in omitting some portions. The good sense of the reader will approve such omissions. We dislike to enter into such details, and so materially abridge the narrative.

Bessie Queerman, having obtained a month's leave of absence from her duties at the hospital, decided to return with Ralph and Jessie for a visit in Glenview. She was a source of strength to Jessie in the trying hour of her meeting with her mother, whose health had not yet been so completely restored as to make the least excitement safe. An habitual fellowship with God had given her a wisdom she could not otherwise have acquired. A settled purpose to do the best possible thing under every circumstance had begotten a thoughtfulness and quickness of perception which was very helpful in an emergency.

After all arrangements had been made, and Jessie's belongings packed and expressed, the "good byes" spoken between the young people and friends they were leaving behind; after the earnest prayers had been offered for protection and guidance, and kindly words of encouragement and hope been uttered by Mr. and Mrs. Queerman, the "flyer" bore the young people swiftly along, through valley and plain, over mountains and through canyons, to the distant city of Glenview, where we shall meet them again and follow them as each goes valiantly to the fight against sin, which they propose to fight to the end. (Continued)

A Hint to the Wise.

A story is told of a certain pastor who mourned over a member of his congregation once a regular attendant at the prayer service, who for months had not been seen in the "upper room." Unable to stand it longer, at the close of one of the meetings, in which the

voice, formerly accustomed to lead in prayer, was sorely missed, the minister went straight to the man's home and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for the visitor and then waited for the expected words of rebuke. Had the rebuke been spoken no one knows what the reply might have been, or what mistaken yet lasting anger might have been kindled. But not a word did the minister say. Taking his seat before the fire, he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself upon the hearthstone. Remaining painfully silent, he watched the blaze die out. Then the other opened his lips to say: "You need not say a single word, sir. I'll be there next Wednesday night."—Sel.

Holiness—Not Listlessness.

EVANGELIST E. ELLSWORTH SHELHAMER.

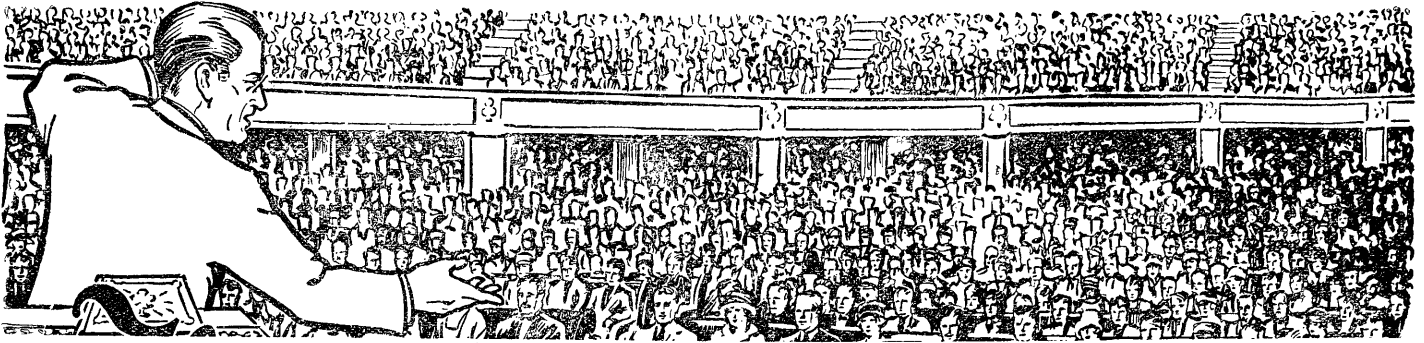
Holiness is not nonchalance. It is not that easy, namby-pamby, "just-as-you-say," "anything-to-be-agreeable," disposition that smiles at sin, and magnanimously tolerates it, especially if it is popular, or capable of being turned to account in "building up the church."

There is a great deal of this spurious, spineless kind of holiness that is accepted today. It valorously and vehemently cudgels the dead lion, but takes care not to arouse the ire of the living jackal. It hardly gives a passing consideration to some of the greatest obstacles to the diffusion of scriptural holiness in this country. If it mentions them, the notice thereof reminds one of a swallow barely skimming the surface of a broad-bosomed river, when it should suggest the headlong plunge of a king-fisher after his lurking game.

I have attended holiness camp meetings without hearing one word spoken in condemnation of secret societies, divorce and remarriage, the diabolic fiend of tobacco, or the practice, now so common among professed Christians, of bedecking themselves "in gold and pearls, and costly array." Volumes were said in commendation of the beauty of holiness, and its ennobling influence upon human character, but nothing to demonstrate the incompatibility with it, of that worldliness which the Bible so strongly condemns.

True holiness is not blind. While not odiously obtrusive, it is intelligently observing. It does not gleefully term everything gold that glitters. It tries those who say they are Apostles, and is willing to be tried in turn. It does not accept professions merely because the manners are urbane, and the speech is faultless.

Scriptural holiness implies a holy hatred of sin. It is not that acquiescent, good-nature that big-heartedly overlooks sins it would not itself commit. It offers an unyielding resistance to sin in all its garbs. It stands like Gibraltar against the popular waves of worldliness, even though, like Gibraltar, it be the only such rock. There is no malice in this holy hatred, but an instinctive, settled aversion to sin, no matter how immaculate and sanctimonious may be its appearance. The soul that possesses such holiness cries out with the Psalmist, "I HATE EVERY FALSE WAY."



THE IMPORTANCE OF SELF-EXAMINATION.

Rev. R. Heber Wightman.

Examine yourselves whether ye be in the faith. 2 Cor. 13:5.

JESUS Christ is presented in the gospel as the supreme object of our faith, (Rom. 5:1) "Repentance toward God." The gospel is properly called the word of truth, because Christ, the incarnate Son of God, in all his offices as Prophet, Priest, and King is the living embodiment of truth, to be embraced by the rational and intelligent mind. He said—"I am the truth." Nowhere but in the gospel can we find truth; pure, unmixed, divine, reliable truth, and Christ Jesus himself is that truth. And it is the embracement of that truth that is to make us free from error, superstition and sin. Faith in the Lord Jesus Christ is the instrumentality.

This faith is not simply the assent of the enlightenment of the great historic idea of the gospel, that Jesus Christ is the Son of God and the Saviour of the world; multiplied thousands in Christendom can be found who have this faith assent, but continue in perverse and wilful transgression. Their intellectual and historic faith produces no change in their affections, nor reformation in their outward conduct. The faith that apprehends and embraces Christ as a personal Savior, is the faith of the heart, and is called by the Apostle in one place *trust*. We are taught that "with the heart man believeth unto righteousness." "To believe with the heart is to believe in such manner as to engage the affections and influence the actions." (Dr. McKnight).

The seat of faith, in the sense of trust, is in the heart and not in the head. A man may believe with the head and be a practical worker of iniquity, thus proving that his faith is dead and inoperative. But let him believe with the heart, and his trust involving the affections will receive and embrace Christ, to love and serve him. What is it to trust but to confide and rely upon one who is both able and willing to do us good. How beautiful is the philosophy of faith in the sense of trust. The child in the simplicity of trusting innocence depends upon the promise of father, and confides in him for the fulfillment of the promise. The husband in the fervor of unsuspecting love, confides in the integrity and virtue of his wife, and is happy in the conjugal estate. And thus it is through all the varied relations of social life. Now Christ challenges our trust and reliance for salvation for he is not a "man that he should lie nor the son of man that he should repent." "Trust in the Lord Jesus Christ, for in him is not only everlasting strength, but eternal, unchanging truth."

By a simple act of faith in Christ we are justified, and spiritually renewed in our moral nature. With this trust is inseparably connected peace with God and the hope of heaven. Says St. Peter, "Unto you therefore which believe he is precious. Whom having not seen ye love, in whom though ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

A bare intellectual faith generates an intellectual religion as cold and cheerless as an iceberg in the polar seas. There are those who are opposed to all joyous emotion in religion. They deny the direct witness of the Holy Spirit. They would have religion consist in a scriptural and exact observance of the church ritualism, imposing and gorgeous in the outwardness and sacraments of the church in a zealous advocacy of form, while they deny the power of godliness. But is there not a spiritual taste to the soul as there is a natural one? "Oh, taste and see that the Lord is good." If you can taste that which is natural, and your taste be a source of real enjoyment to the palate, may you not taste that which is spiritual and the taste be the source of emotional delight to the mind? If Christ be precious to the soul of the believer, must he not be intellectually conscious of the preciousness of it?

There may be water baptism without the remission of sins, because that baptism may be unaccompanied by evangelical repentance and justifying faith in Christ. He that believeth not with the heart unto righteousness, though he may have been baptized, shall be damned. Does water baptism necessitate the act of faith? May not the ordinance be administered while in the heart of the subject there may be no faith unto righteousness, justification, forgiveness of sins. Says Paul, "Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified."

Here the apostle's language, justification or the forgiveness of sins, is suspended on the condition of faith in Jesus Christ; all that believe in him are pardoned or justified. It is a lamentable truth that there are many in the churches who profess to have faith in the Savior of sinners, who do not experience the blessed influence and gracious results of that faith. Faith in Christ produces peace with God.

But again, the faith of the Bible gives to the genuine believer victory over sin, in bringing every thought of his mind into captivity to the obedience of Christ. The faith spoken of in the text is not a speculative belief in the doctrines of the Bible. It is not the faith of any particular denominational creed. The religion of too many professors consists in the faith of their particular church creed and ritual. They conclude with great self complacency, that if they believe all the articles of religion which their church imposes, and if they go through the performance of its religious ceremony on the Sabbath, that they are true followers of Jesus Christ and are in the possession of the New Testament religion.

But the faith of the Bible is not the faith of church forms, creeds, and ceremonies. The faith of the text is not a bare historical faith in Christianity. How many men there are out of the church making no profession of religion, who have as strong historical faith in Jesus Christ, as the sincere and evangelical believer. But these persons are

not religious. They are the children of wrath and the servants of sin, living without God and without hope in the world. We may believe in mind every doctrine of the Scriptures, and at the same time may be in heart and conduct practical infidels. The faith of the heart and the faith of the head are two distinct exercises. The faith of the head that only thinks may exist independent of the heart, that feels and trusts, but it is dead and cannot save. The faith of the heart includes the exercise of intellectual assent, and saves the soul in time and in eternity. The faith which all genuine Christians possess is toward Christ, and consequently is called "the faith."

There is but one faith recognized in all the teachings of the Bible, and that is the faith that believes in Christ with the heart unto righteousness, and justifies the sinner and qualifies him for the company and enjoyment of God in heaven. The Lord and Savior Jesus Christ is the only proper object of this faith. "For as there is none other name under heaven given among men whereby we must be saved, but this name" so there is no other principle that can possibly apprehend and appropriate the great salvation but the principle of faith. "He that believeth on the Son hath life, (that is the life of God in the soul) but he that believeth not the Son shall not see life, but the wrath of God abideth on him." The essence of justifying faith is trust in Christ, trust in the infinite atonement which Jesus Christ has made for all sinners. "Our fathers trusted thee," says David. "They trusted thee and thou didst help them."

But it is the heart which is to trust; the affections of the heart must embrace Jesus as able and willing to save. They must repose with confidence upon the promises of God's word, believing in his willingness and ability to grant the great salvation through Jesus Christ without which we are ruined and undone. In the exercise of this faith that trusts God and takes him at his word, the chief of penitent sinners can so please God, as to be received into his spiritual kingdom and constituted a son and heir.

We have remarked that the faith of the gospel is saving faith. From what does it save the penitent believer? It saves (1) from the guilt of sin. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1). Faith saves (2) from the dominion of sin. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein." (Rom. 6:1, 2). But faith saves (3) from all sin. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:7-9.)

Unrighteousness is sin. "Little children, let no man deceive you; he that doeth right-

eousness is righteous, even as he is righteous. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." (1 John 3:7-9). Says Paul, "I am crucified with Christ; nevertheless I live." (Gal. 2:20).

How paradoxical are the words of Paul; crucified and yet alive; and in another place as it is expressed, "buried and yet risen." What does the apostle mean? In what sense are we to understand this apparently contradictory language? I am crucified with Christ. What part of Paul was crucified, so that though crucified, he should still be alive? The part that was crucified was what in Scriptures is called the "old man," and the "body of the sins of the flesh" are significant of the vicious appetites and passions of the depraved moral nature with which all men are born into the world. "The carnal mind is enmity against God." This carnal mind is hereditary from our first parents after their sin and fall. "To be carnally minded is death."

What is that death but a separation of the soul from God in the loss of his image and deprivation of communion with him. As our Lord was crucified, put to death on the cross, a propitiary sacrifice for the sins of the world, so Paul was crucified with Christ in the sense that the carnality of his mind, the vile affections of his corrupt, depraved nature were put to death by the power of the Holy Spirit. "And they that are Christ's have crucified the flesh with the affections, and lusts." The flesh with the affections, and lusts, is descriptive of the unregenerate heart, the moral nature depraved and corrupt from the birth. When St. Paul says I am crucified with Christ; he means that the carnal mind with all its vicious appetites and propensities was supernaturally put to death. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6).

The Greek verb here is "*katargethei*" and it means—to render null, to abrogate, to cancel, to bring to an end, to destroy, to annihilate. Is it not true, that the man who has had his "old man," all his evil propensities; the "Adamic carnal nature destroyed," is not only justified, but wholly sanctified unto God? "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts"; (Eph. 4:22). Here the strongest meaning of the Greek verb "*apothesthai*" is meant. A figure from putting off clothes—*apekdusamenoi* (Col. 3:9) as *endusasthai* from putting them on. Grammatically, there is no difficulty in thus understanding the aorist participle as synchronous with the present imperative. The aorist would, in fact, express a thing done once for all. But what does Paul mean by the old man? He tells us in Col. 3:8-10, "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him." Lie not one to another seeing that ye have put off the old man with his deeds; *attenduomai*, Wholly to put off from one's self ("*atto* denoting separation from what is put off").

In 1 Thess. 5:23 Paul prayed for justified persons, implying that sanctification is an advanced or matured state which it is the privilege of justified persons earnestly to seek, by faith and prayer. "In whom also ye are circumcised with the circumcision made without hands (spiritual) in putting off the body of the sins of the flesh by the circumcision of Christ." (Col. 2:11). Here we have the same old man under the metaphor of circumcision (*apekdusis*) a putting off, laying aside. This is wholly a New Testament word, and is used only in this one place. It

expresses a complete putting off and laying aside, and was probably chosen with reference to the figure of circumcision; the connection requires it to be understood passively, not ye have put off, but was put off from you.

Crucifixion; the body of the sins of the flesh; putting off of the old man; circumcision is not a ceremony, but a profound experience attained unto in entire sanctification of "soul and spirit, and body, and presents us blameless unto the coming of our Lord Jesus Christ." Examine yourselves whether ye have dominion over the remains of the carnal mind. Are you able through faith to subdue the lusts of the flesh, the lusts of the eyes and the pride of life? Shook from the power of darkness do you stand firm and secure? Do you expect to be cleansed from all sin? Are you aiming to attain unto this invaluable blessing?

Examine yourselves whether you are righteous in practice, producing the fruits of the Spirit engaging in good works every day. Do you prove the scriptural and evangelical character of your faith by good works? Are you constraining sinners by your good works to glorify your Father in heaven? How puissant is faith in Christ. Oh, how powerful and irresistible is heaven's lodestone—the cross of Christ all stained with hallowed blood to attract from earth to heaven. What the world needs today is not a philosophy, but a cross. If by Christ crucified as a moral lever we have been prized out of the pit of degradation and ruin into which by original and actual sin our nature has been woefully sunk, and elevated to a position where we can hold audience with Deity and realize his friendship and love, and if by our crucified Lord we are to be raised at last to thrones and crowns and palaces in heaven, we ought to join in the jubilant language of the apostle and exclaim, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. For me to live is Christ; to die is gain."

"A HAPPY NEW YEAR"

REV. JOHN NORBERRY.



MANY will be the cheering salutations, from one friend to another, on the first day of January, 1931, wishing each other a "Happy New Year." Friends from far and near, many of whom are separated by land and by sea, from the Atlantic to the Pacific, from the Lakes to the Gulf, of all classes and grades in society, as well as across the seas, will greet each other with "Happy New Year", on the coming New Year's Day.

Such salutations will come by word of mouth, by letters and cards; also by telegrams, cablegrams, and radios! Thank God for them! Let us all join together, in wishing each other a "Happy New Year!" Let the good wishes be passed on to saints and sinners, to friends and foes, and from them may some of the bitterest foes be made the closest friends! So let it be.

But we fear that thousands who will send such expressions of good cheer, will have no conception of what *real, genuine happiness is!* Many will do it simply as a "*matter of custom*," while others will have no other thought in mind, than, that which relates merely to this world and worldly things, such as success in business, increase of fame, and pleasure and wealth, without the greater thought of the *spiritual nature of man, that which relates to his eternal happiness in his living to the glory of God in this world, and life eternal in the life to come!* Such will overlook what *real happiness is*, and in what it consists. It is not so much in what one receives as in what he gives, that makes him

"happy." Jesus said, "*It is much more blessed (happy) to give than to receive.*" One may have all this world's goods; and not be happy, for the Savior said that "*a man's life consisteth not in the things which he possesses.*" But, on the other hand, he may not have much of this world's goods, but have the *Giver of every good and perfect gift,* and thus be supremely happy! David said: "*Happy is he that hath the God of Jacob for his help, whose help is in the Lord his God, which made heaven and earth and all therein is.*" (Psalms 146:5-6). If we have God we have all.

The psalmist said again: "*Whom have I in heaven but thee, and there is none upon earth that I desire beside thee.*" (Psalms 73:25.) No wonder the poet cried out,

"*Thou, O Christ, art all I want,
More than all in Thee I find!*"

Real happiness, then, consists in having God with, and reigning in, us. If we have the Blessor, we shall surely have his blessings! Jesus says: "*Seek ye first the kingdom of God and his righteousness, and all these things (food and raiment) shall be added unto you.*" (Matt. 6:33.)

Paul says: "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." (1 Timothy 4:8).

We shall give some other Scripture references to show who will have real happiness in the coming year of 1931.

Dr. James Strong, in his Exhaustive Concordance, informs us that the two words which our translators have rendered "blessed" and "happy," in the following Scriptures, are from the same Hebrew and Greek words; hence they are synonymous. Mr. Wesley, in his "*Notes on the New Testament*," renders the word "blessed" as "happy" in the Beatitudes. The writer shall do the same in the following Scriptures for convenience.

I therefore wish every living soul a "*Happy New Year*," in the best sense of the term! But who will have *true* happiness, in the coming year? Let God's Word speak for itself:

"Happy is he that hath the God of Jacob for his help." (Psalms 146:5).

"Happy is he that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Psalms 1:1).

"Happy is he whose transgression is forgiven, and whose sin is covered." (Psalms 32:1).

"Happy is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Psalms 32:2).

"Happy is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance." (Psalms 32:12).

"Happy is he that considereth the poor: the Lord will deliver him in time of trouble." (Psalms 41:1).

"Happy are they that dwell in thy house; they will be still praising thee." (Psalms 84:4).

"Happy is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day and in thy righteousness shall they be exalted." (Psalms 89:15, 16).

"Happy are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." (Psalms 119:2, 3).

"Happy is the man whom God correcteth." (Job 5:17).

"Happy are the meek: for they shall inherit the earth." (Matthew 5:5).

"Happy are they which do hunger and thirst after righteousness: for they shall be filled." (Matthew 5:6).

"Happy are the merciful; for they shall obtain mercy." (Matthew 5:7).

"Happy are the pure in heart: for they shall see God." (Matthew 5:8).

(Continued on page 9)

This and That—Here and There.

THOMAS C. HENDERSON.

BECAUSE he was tired of life but objected to all violent forms of self-destruction, Dr. P. E. Meral, St. Briec, France, starved himself to death. After sixty long days without food the end came. Think of the strength of purpose and energy of will which was expended during those sixty days! Had it been turned to some life interest or to some character achievement he would have generated a new interest in life. What a wastage of the most majestic powers of personality! If men would try half as hard to find and do the will of God as they do to go to hell, they would be saints and their lives would end in moral triumph.

In *The Christian Advocate*, Western Edition, of December 25, 1930, there is a report of a revival recently ended in Dayton, Ohio in which is this significant item of comment: "A unique feature of this remarkable revival has been the use of the penitent altar." Since when has the use of the "penitent altar" become a "unique feature" of a Methodist revival? It is significant, indeed, that to many people in the Methodist Episcopal Church the use of the mourner's bench is a very unusual thing. If the church would get out a mourner's bench and get the Bishops and the District Superintendents and the preachers and all the rest of the folk to bow in sincere penitence before it until the power of Pentecost comes on them it would be unique, but a grand and glorious thing.

Just who is most to blame for so many folk being devoted to the doctrine of Holiness without being holy is not easy to determine. However, the preacher who insistently devotes his energy to proclaiming the doctrinal phases of it without as strongly majoring on the character and conduct values of this Bible truth must bear some of the blame. Holiness as a doctrinal issue will eventually become only a shibboleth if it is not translated into practical life. One of the most difficult and delicate tasks of the preacher of Holiness is to so present the truth in phrases and figures that it fits into actual life. Holiness is not merely a fine ideal. It is of no real use to common men and women unless it can be actual in the most practical of ordinary living. "Holiness folks" must be holy folk or their doctrine will be hopelessly ridiculed by thoughtful observers.

The newspapers are telling many and tragic stories of vice and death in connection with youth, dancing and booze. College youths and even high school students are the actors in some of the most loathsome and deadly escapades. The newspapers give the frankest publicity to tragedies involving some co-ed or high-school girl who is caught in some disgraceful affair with boys and men who are inflamed with booze. The multiplicity of scandals of this sort makes the heart sick. One cannot escape the conclusion that youth is being exposed to moral strain for which they are not prepared, and that youth is sadly breaking down under the strain. All these dreadful affairs are a sad revelation of the breakdown of the American home, too. Our homes are evidently not producing a new generation capable of withstanding the moral conflict which it has to face. This is all saddening, but it is not all loss. The preachers have failed to preach against dancing and smoking and card playing, and so history in the making as it centers in the court-rooms and in the morgues and funerals is preaching to young folks and telling them that the girl who dances

and drinks and smokes cigarettes and plays cards is sowing seed which will have a harvest of woe and shame.

A "twister" recently tore through a community with which we are familiar and ruined valuable timber, destroyed crops and totally demolished the house and barns of one farmer. No lives were lost, for the farmer and his family were gone from home at the time of the storm. The house and barns were not only blown down, they were blown away and their foundations left clean and naked. Neighbors who first reached the sight of the destruction were surprised to see the basement of the farmer's house a large and active still. The local police officers had been unable to locate the source of the illicit liquor which had been corrupting the community. But the "twister" exposed it. Too bad, indeed, that the farmer lost his house, barns and stock, but it was not a total loss to the community, since through that destructive wind the origin of much community lawlessness and crime was found. So it is about this shocking publicity given to the shame and crime among certain types of young people; it is a tornado of death, and in its wake are strewn the mangled bodies and souls of a lot of young men and women;

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

PROHIBITION SAVES MANY LIVES.

The decrease of alcoholic deaths since prohibition is conclusive evidence of a decline in the use of intoxicants, because bootleg and moonshine are more deadly than "good liquor."

The reports of the United States Bureau of Statistics show that the average number of alcoholic deaths per 100,000 population dropped from 5.2 for the eight years before prohibition to 2.8 for the eight years after, a decline of nearly half.

Christopher P. Connolly, in an article in the October number of Religious Education, computes from government figures that prohibition has saved Uncle Sam more lives than he lost in the World War.

but the very shame and revolting effect of it all is bound to excite other young women, especially, to caution. All young folks are being compelled to see that the way of the transgressors is hard, and that the roadway of illicit pleasures with its cigarette, flask, sensuous dance and secret sin is always strewn with wreckage and eternal shame. It is becoming more and more clear that that society which sanctions violations of fine ethics, and of private decency is rotten, regardless of the silence of the pulpit against the popular sins which are damning so many youths.

The most popular tonic for conversation and writing is hard times. The times must be in a bad way or else a lot of talk and writing is consummate nonsense. Really, though, the phrase hard times is only a relative one. A lot of people think that they are in desperate circumstances because they cannot keep on living as extravagantly as they have been doing for a few years past. We have come to believe that luxuries are necessities. Most of my friends—preachers among them, too—carry about in their pocket mechanical pencils which cost a dollar each, or perhaps three dollars. A few years ago these same friends of mine thought a five-

cent pencil something of a luxury in the pencil line. Now they dolefully complain of hard times because they cannot keep going on the three-fifty-pencil-level. The trouble is that we think that we just must have so many things which we do not actually need. Hard times, indeed.

If the farmers managed their farms like the preachers run the churches they would be the joke of the generation. The farmer knows that the purpose of his labor is to produce a harvest. We would call him foolish if he spent his money in expensive and duplicate machinery, or if he erected buildings of various kinds for which he had no use as a farmer, or if he employed a large staff of assistants who knew much about everything else but farming, and then used up the time of his staff of workers in conferences, institutes and discussion groups where such subjects as the following were repeatedly discussed: Why do farmers' sons forsake the farm? What are the best methods for cultivating the sense of beauty in the mind of the farmer? What is the matter with Agriculture? Are daisy beds as important as wheat fields? Modernizing the Farm; The Stupidity of our Fathers; What can the Farmers do for the esthetic life of Cockroaches?, etc., etc.; while the farm grew up to weeds and not one bushel of grain was harvested. What consummate folly that would be for the farmer! However, pastors galore are wearing themselves out doing everything else but getting sinners converted to God. They work and write and organize and take surveys and discuss and convene and face grave problems and meet exigencies and run off to this committee meeting and to that solemn retreat, but the church is lifeless and the world of humanity is going to hell. The earnest preacher solemnly works his days through for the support and defense of his denominational program; his choir listlessly sings, "Make me a Blessing to Someone Today!" The worst of this is that we are educating more manly young men not to be soul-winners, but to perpetuate this travesty and call it Christian service.

Why I Believe in Prohibition.

(By Henry Ford)

"I believe in Prohibition because I believe in the new industrial order that America is creating. Booze is as much out of place in that new order as a horse and buggy in down-town Detroit—and a lot more dangerous.

"The horse and buggy order is gone and liquor had to go with it. Society could take chances back of a dashboard that it can't afford to take behind a steering wheel!

"Perhaps," he said, "you don't recall the old hitching post days. Well, a lot of folks seem to have forgotten them. They shouldn't. The streets on Saturday nights were lined with wagons and buggies and the saloons were filled with customers. At closing time a crowd of irresponsible men backed their rigs into the streets, the horses were headed towards home, the reins dropped over the dash and forgotten. The Horses were sober!

"Well, if we want our streets lined again with shops that do that kind of business we shall have to put up our automobiles and go back to the hitching posts. Automobiles won't go straight unless they are driven straight, and they don't know the way home.

"An industrial order that has discarded the reins, dashboards and a team-that-knows-the-way-home can't afford to line its highways with 'regulated liquor shops'—not with a forty-horsepower motor under the toe of the drinking citizen."

Shall Prohibition Go?

A startling new book by Rev. M. P. Hunt. Price 15c each, \$1.50 per dozen.

GLEANINGS FROM THE EVANGELISTIC FIELD

"UNTO THE UTMOST PART OF THE EARTH."

Dear Friends of The Herald Family:

As we write this letter we find ourselves on board a fast train speeding on through the cold regions of Manchuria. Our car is very cold and we sit pounding away at our typewriter with stiff fingers and a chilly body. Across from us a group of armed Chinese soldiers is lazily watching us with curious faces and amused expressions. They are on board to protect us from bandits who might be lurking along the way with the purpose to rob and pilfer passengers. We have just left Korea where we spent almost four months of intensive evangelistic work.

Today our thoughts turn backward over these many weeks spent in this land of the "Morning Calm" and there is a feeling of sadness as we leave the warm-hearted, lovable people, for they have won a large place in our hearts. There was a heavy lump in our throats as we waved good bye to our good friend and brother, Robert Chung, and he stood with tears in his eyes waving back until his figure faded in the distance. His life and splendid co-operation have meant so much to us during our stay in Korea. It was largely because of his yielded life that God so richly blessed our labors together and enabled us to reap such an abundant harvest. Our prayers shall follow him in the great work he is doing in this needy land.

At this Thanksgiving season our hearts are lifted to God in praise and worship for all his goodness to us during our months in Korea. We thank him for opening wide this door so filled with golden opportunities. We thank him for the health and strength he has given us during these weeks which has made it possible to hold two hundred and sixty services in eighty-four days, or an average of a little better than three services every day. We thank him for the unusual outpourings of his Spirit in our midst in conviction, salvation, and great blessing. We thank him for the definite answers to prayer. We thank him for the splendid co-operation and warm hospitality shown us by the missionaries on the field who have not spared themselves in making our stay successful and blessed. We thank him for the many friends at home who have not failed to remember us in prayer and for all who have contributed to make this trip possible. Our hearts are melted in his presence and words fail us when we consider his goodness to us. Praise his name!

Crowded into these busy weeks have been many varied, novel and precious experiences the memories of which shall long linger with us. As we reflect we find many pictures stamped upon our minds, which no doubt in the days to come will often be recalled. The picturesque mountain ridges divided by many fertile, terraced valleys; the weary women toiling many long hours at the streams pounding away at their dirty clothes with wooden paddles, and the laden jiggy men carrying tremendous loads upon their backs; the strange Korean homes made with straw roofs and mud-covered walls, with their heated stone floors and legless beds devoid of mattresses or springs; the native food made up chiefly of rice and "Kimshi" which some one has said should be eaten only in the open spaces because of its strong odor, (limberger cheese has nothing on this famous dish so relished by the Koreans); the queer costumes, the white dress of both men and women, together with the odd and strange headgear worn by the men; the beggar boys, the demon-possessed people, the lepers, the ancient walls, the ox-carts and many other interesting things have left their indelible impression upon us.

Last, but not least, all those scenes witnessed in the various services we held; the crowds with their hungry souls and eager faces, attentively listening to every song and message; the crowded altars filled with weeping and repentant hearts calling upon God for mercy; the testimonies of joy given by those who had found victory, and the radiant glow upon their faces. As we remember anew all these things again we say Praise God for the power of the gospel, the only hope for Korea.

Pray for us as we begin our work in Northern China with the National Holiness Association.

Yours in His service,

Asbury College Foreign Missionary Team.
Crouse, Kirkpatrick, Erny.

TRAVEL LETTER.

Rev. Tilden H. Gaddis.

Dear Herald Family:

In the fair city of Perth among the Scotch highlanders the Lord of battle again fought for us and we found a people who get blessed and respond as freely as a camp meeting crowd in our homeland. Some remarkable cases of victory here; one whole family saved for the first time and many others that had never known the Lord were made happy in salvation. We had one great night when in the Young People's meeting at six o'clock and the regular service following, there were eighty-four different seekers.

The Moser Sisters had a real revival among the children. Going out into the streets with their instruments they played, sang and invited until they gathered a church building full of young people, and how eager they were. All quiet and respectful, they listened and wept as the Old Story of the Cross was told and scores sought the Lord. We feel this is an

old people's country, religiously, and the children are neglected, but there is a great field among them. The streets are full of children that do not go to church or Sunday school and we find that parents can be reached through the children. We plan to make these children's meetings an important part of our program for 1932 and believe that thousands of them can be brought together. They have ministered to about 3,000 children already, here in Scotland.

The battle-scarred city of Perth has seen many a religious conflict in the days of the Covenanters who fought through blood to keep free from the yoke of Rome. Today there is as much need of a reformation from formalism and Antinomianism as the old-timers needed one from Popery.

A profitable day spent in Stirling revealed the wonders of the historic castle whose dungeons and lower walls date back to 600 A. D. Prisoners were lowered thirty feet into cells; others were murdered in cold blood and their bodies thrown out the windows. This is a land of castles and prisons and it seems it has been the notables that have occupied both. Across the hill from the castle is the beheading stone where we were reminded of the gruesome gleaming of the headsman's axe. In the wonderful graveyard nearby are monuments to martyrs, one the statue of a girl who, rather than deny the faith, was fastened to a stake at low tide and left for the rising waters to claim her body. The great old battlefield of Bannockburn overlooked by the wonderful monument to the memory of Bruce, reminds us of the bloody battles of these fighting Scots. Scotland suffered heavy losses in the World War and most every home here can exhibit some relics that give mute evidence of what it cost to be loyal to "God and the King," as they put it. We sit around many a fireside and hear the stories of the boys who went but never returned.

We are now at Motherwell, Scotland, a city of 60,000 population, in the Church of the Nazarene and a good beginning. There were twenty-eight at the altar the first Sunday morning and over forty definite victories that day. God was so on the scene they prayed through in the afternoon Sunday school, the evening prayer service and the altar full at night. Other religious bodies are co-operating and with street meetings reaching hundreds of men that seldom go to church, we have a building full of needy souls to minister to. With much conviction on the people it appears this will be our best campaign, so far, and it seems each has been better than the last. In his Name we press on with confidence.

HYATTSTOWN, MARYLAND.

December 1st to 14th, Evangelist J. R. Parker, Wilmore, Ky., held a union meeting for E. W. Jordan, pastor of the M. E. Church, South, and F. R. Barnes, pastor of the M. E. Church. The old folks who remember back for half a century or more, tell us that it has been forty-eight years since a great revival came to Hyattstown. This was in every sense a great revival. A great gospel, God's power of salvation, preached by a man full of the Holy Ghost to crowds that taxed the church building beyond capacity, many being turned away. Sinners pushed and elbowed out of these crowds to get to an altar that was often so full that the front row of seats had to be used as an altar. These were helped in instruction and prayer by local Christian workers who themselves had the Spirit within and were able to instruct and pray till the Lord spoke pardon and peace. During the meeting one hundred seekers came to the altar and found satisfaction in pardon or sanctifying grace, or both. Some of these persons were already members of the local churches, others came from neighboring churches. More than half a dozen families were helped in their family life by getting matters settled with God at the altar.

The meeting was a revelation to the country-side. As soon as folks began to get saved others who were hungry and in need became obsessed with but one desire—to get right with God and do it at once. Groanings of broken hearts and tears of repentance were changed to cries of victory and tears of joy. Twice since the meeting closed testimony meeting has been attended by a large majority of those saved in the meeting and they have spoken in testimony of salvation. Some have said, "My home has been different than ever before." Another, "Since the Lord sanctified me I have gotten rid of my cigarettes and plug of chewing tobacco." Again, "I thought I was a pretty good Christian, but the Lord showed me I had to be cleaned up." From an old man, "I have known Jesus as a partner for fifty-one years but now I know him fully as my Savior," and from the same, "the Lord gave me a good soaking and I have been running over ever since." Many others testified to the illuminating way in which Brother Parker preached the Gospel of full salvation. Naturally enough, where there had not been a good revival for more than a generation (but some half-way ones) there was a great deal of talk in opposition, in the town and right in the churches. In many instances those who were the chief opposers of the meeting became the leading recipients of the grace of God through the meeting. During the second week four afternoon meetings were held. These were for the purpose of bringing the message of sanctification as a definite work of grace following that of justification. The attendance averaged forty

at the afternoon meetings. The messages were brought in simplicity and effectiveness. Definite consecrations were made and certain results were obtained, as witnessed to by hearts set free and lives changed. Whereas we are all glad.

Fred R. Barnes.

- Clarksburg, Mo., Baltimore, Conference.

CAMPAIGNING ON THE PACIFIC COAST.

A brief survey of the past year's evangelistic work includes eighteen revival meetings at the following points—Sharon, Pa., East Berlin, Conn., Lynn Mass., Bellaire, Ohio, New Boston, Ohio, Springfield, Mo., Richmond Dale, Ohio, Cumberland, Ky., Van Buren, Ark., Heber Springs, Ark., Silver Heights, Ind., Bentleyville, Pa., Lookout, Ohio, Germantown, Ky., Terrill's Creek, Ky., Portland, Ore., San Francisco, Calif., and Tillamook, Ore. This itinerary has taken us into ten states of the Union for evangelistic services. By these presents know all men that we are still in the evangelistic field fighting the good fight of faith.

Our first meeting for the New Year will be held at Santa Anna, Calif., with my former Indiana friend, Rev. U. E. Harding, who has been in the state of California for the past few years.

The West is a great country. California has a wonderful winter climate. While the East is covered with snow and ice and swept by chilly breezes the sun shines bright and the flowers bloom in beauty in the far-famed regions of Southern California. We have met a number of people out here from my native state of old Kentucky. Let us launch into the New Year with the determination to press the battle for the salvation of souls and the fundamentals of the Christian faith.

Beyond the shadow of a doubt it is high time for all the Christian people throughout the land to line up anew for the Eighteenth Amendment of the American Constitution. The wets are fighting like Trojans to defeat prohibition and to give the several states the right to manufacture and sell intoxicating drinks. If there ever was a time that we needed to rally and to fight for the dry cause it is now. Prayer is the key to success in the Christian's continuous warfare for the cause of right against wrong. We earnestly solicit the prayers of all the saints. Please do not forget to pray for the missionary Tabernacle in the mountains of Kentucky. Our home address is Wilmore, Ky. Our western address is Pasadena, Calif., in care of the Pasadena College.

Yours in Christ,

Andrew Johnson.

DOING THE WORK OF AN EVANGELIST.

To the readers of The Herald, greeting in the Name of him who loved us and washed us from our sins in his own blood.

I am now giving full time to evangelistic work. My slate for 1931 embraces an engagement for a brief period of Sermon-Lectures at Taylor University. For twenty years I have given my summers to camp meetings. The year 1930 was to me a season of grace and blessing with many open doors for preaching the unsearchable riches of Christ. Several weeks with Dr. C. W. Butler in the National Conventions; engagements with Training Schools, Colleges, Camp Meetings and churches gave me a varied and thrilling itinerary. As I write, I recall many an altar scene of victory and salvation, and many an hour of blessed fellowship with the people and with my co-laborers—my brethren in the ministry.

My work for the New Year opens with a 15-day campaign with Mt. Vernon Avenue M. E. Church, Columbus, Ohio, for Jan. 4-18, 1931. I praise God for every opening for the preaching of Christ to the end that men may believe on him unto everlasting life, and I am especially grateful for every opportunity for evangelistic ministries in our churches. The evangelization of the world depends so largely upon the measure of God's grace and blessing that rests upon the church, and a New Testament evangelism, for the perfecting of the saints as well as for the salvation of the lost, is one of the means ordained of God for the salvation of men.

Faithfully yours,

John F. Owen.

262 East 13th Ave., Columbus, Ohio.

What Think Ye Of Christ? Whose Son Is He?

The above is the title of a very interesting booklet from the pen of H. C. Morrison, editor of THE PENTECOSTAL HERALD, in which he presents a strong argument for the virgin birth and deity of our Lord Jesus. Literature of this kind should be largely circulated; much skeptical literature is going the rounds and this ought to be helpful to young people, preachers, Sunday school teachers and religious workers. We bespeak for it a wide reading. The booklet is gotten up in very neat and attractive form and may be had of The Pentecostal Publishing Co., Louisville, Ky., for 15 cents, 7 for \$1.00, \$10.00 per 100.

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(Continued from page 1)

As the generations pass these accounts pile up. The colored peoples of the earth are beginning to insist on a settlement. We have been taught to call present conditions "a state of unrest." It exists in India, Egypt, Africa, China, and you may say, Japan. There is a widespread and deep feeling that the white man, because of his scientific knowledge, and his possession of superior implements of war, has taken advantage of his weaker fellowbeings, and that there must be a time of squaring of accounts.

The World War was a white man's war. Its losses were white men's losses. The burdens it left to be borne are resting upon the shoulders of white men. The hatred it created, intensified and left to generate strife and more war are among white men. The tremendous inventions now going on in the way of aircraft, long range guns, under sea fighting craft, poison gas, electric flash destruction, are all inventions of white men for the destruction of white men. One wonders if the white race is set on destroying itself.

Come with me into some further thought on this subject next week.

(Continued)

Three Thousand Idle Preachers.

No. II.

SO you brethren believe there is a hell, and that the people are falling into it by hundreds of thousands, and can you sit about in idleness? Possibly God is permitting you to be idle in order to start something. It is evident that something ought to be started, for the salvation of sinners seems to have stopped. The regeneration of a human soul seems to be a rare thing in many of the churches; in fact, it is unknown in many churches.

Many of you idle men have a gospel message, a saving gospel message; that may be one reason why you are idle. Go out and get the dust of the road on your feet, walk and preach. You will get a hearing. The first six months I preached I walked the circuit and got to church on time. My whole body seemed full of vigor, and my feet seem-

IF JESUS SHOULD COME TO JERUSALEM?

Dr. Morrison, in addition to his other interesting matter for *The Pentecostal Herald*, will have some suggestive and thought-provoking articles on the above subject during the coming year. It will be run in a series of several chapters. Our readers will be looking eagerly for this series and we trust will endeavor to secure some new readers by the time they begin. The world is moving rapidly, and what the future holds would be difficult to prognosticate. It may be *The Herald* will be the John the Baptist to help prepare the way for whatever may come. Renew your subscription at once, and along with it send a new subscriber.

ed glad to carry me along. The eagerness to preach which made me glad to walk to the place of preaching, helped me to preach with joy and unction.

I have preached quite a bit in the open air, and my mind has never acted better, or my heart felt warmer than when preaching out of doors. Much of the preaching of our Lord was out in the open. John Wesley was a great out-of-doors preacher. This country is in great need of thousands of out-door sermons. Millions of people are not going to church; it may be God wants you to go out with a message for them, telling them that Christ died for them. Go out and raise a gospel whoop. Shout, and laugh, and cry. Preach about the sins of men, the love of God, the sacrifice of Christ and the awful danger of falling into hell. Say a lot about sin, the rejection of Christ, death, judgment day and the quenchless fires of hell. In this new evangel you should be much in prayer. You should have a mighty baptism with the Holy Ghost, a power from on high that would give you mastery over men and devils. If you will leap into this you will win a host of souls, and who knows, but you might start a wave of revival fire that would bring a new spiritual era in the nation.

God seems to love to bless small beginnings. Methodism had great power when it was kicked about and mobbed out of doors. If you will preach the gospel, not abusing the church or anything or anybody, but preach Jesus Christ mighty to save, you will soon have a cover over your head and a place to preach. What a startling thing, and what a blessing it would be, if the *three thousand idle preachers* in this country should take to the roads and streets the coming spring and go to preaching.

More to follow.

A Most Interesting Letter.

MRS. H. C. MORRISON.

RECENTLY, the letter which I am giving below, was received from one of our fine Asburians who, with another graduate, Miss Guyer, is working among the neglected ones in the Dark Continent, which Livingstone called "The open sore of the World."

I wish each one who reads this would do what I did, breathe a prayer to our heavenly Father to protect these girls and give them the means necessary to carry forward their work. Some would call this "burying their lives," but God has placed a deeper meaning to these sacrificing young women than human sight can appreciate. It is said that "except a corn of wheat fall into the ground and die, it abideth alone," but if it die it will be multiplied many fold.

Personally, I would rather have a daughter or son of mine giving their lives in this way to the rescue of those who have never heard of *their* Christ, than to have them in the most palatial home, with all the luxuries which money can afford, and be out of the will of God. Love knows no sacrifice, so in giving their lives to help others, they are obeying the promptings of that divine love

which is shed abroad in the heart when one is born again, made new creatures in Christ Jesus. Truly it is "Love divine, all love excellent" that acts through human channels to the seeking of the lost on the mountains of sin. Pray for the girls, and if the Lord would have you send some of your tithe to them, see their address at the top of their letter. You will notice this was intended for a Christmas Greeting, but coming from Africa it is one month late, but I give it just as it came to me.

Oro via Ilorin Nigeria W. Africa.

Christmas Greetings:

"It came upon a midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold;

"Peace on the earth, good-will to men,
From heaven's all-gracious King,
The world in solemn stillness lay,
To hear the angels sing."

At the blessed Christmas season, perhaps the words that ring oftenest in Christian hearts are those sung by the angels on the night of our Savior's birth, "Glory to God in the highest, and on earth, peace, good will toward men." At Christmas time the word "peace" seems very precious to us. Only the truly Christian heart knows that deep, settled peace, which God alone gives. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Not only do we have peace with God, but as Paul tells us we may have the very "peace of God" in our own hearts. Think of it! "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6. By faith in Christ we have peace with God, by standing fast in the Lord and giving ourselves wholly to him, we have the very peace of God in these temples of clay." The God of peace shall be with you." Phil. 4:9.

These words of peace keep ringing in my heart and yet I am in a land where on every side, I see restlessness, fear, superstition, ignorance, suffering and sin. "But the wicked are like the troubled sea—there is no peace, saith my God, to the wicked." Isa. 57:20, 21.

When a man here in Oro is in trouble he goes to the heathen priest. This priest shakes a few white shells about or uses some other form of divination to find out what the spirits wish the man to do. Perhaps the priest will say the spirits want a goat or a pig. If so the man will kill the animal, pour the blood over the idols and cover them. The best part of the animal will most likely go to the priest, although the man eats the heart and liver. The priest also uses his charms to find out what else should be given him for his service. The native greatly fears bad dreams, and this is one thing that sends him trembling to a priest. Not long since, it was very common to offer human sacrifices to the idols and even now we are told it is done secretly in Oro.

I am alone here now as my companion, Miss Guyer, has gone up-country for a much needed rest in the cooler, plateau region, where our Mission has a Rest Home. She hated to leave the work, but realized it was for the best. Jesus himself said to his disciples, "Come ye, apart and rest awhile." Pray for her that the Lord may strengthen her during these months of rest.

There was no one to stay with me as workers are scarce in the Master's vineyard. I have been here nearly a year and my knowledge of the language is of course very limited. This makes the task harder. The language problem is very great and I do covet your prayers along this line. This is called one of the very hardest of languages in Africa, because of intonation.

Klaidu is a most faithful native helper here. He is instant in season and out of season, preaching the Word. He has a calm and peaceful manner and a most restful countenance. The bonds that once held him in heathen unrest have been loosed and his life is a striking testimony to what Christ can do for a black, uncivilized pagan.

In addition to the ten girls which I have under my care now, I also have two very ill children at present, one burning with fever and the other a little boy of about nine years, racked with intense pain, from rheumatism. Sleeping on the cool, damp, mud floors and never getting the right kind of food, often causes small children here to suffer from the worst types of rheumatism. This boy had no one to care for him at home. One girl said to me, "His mother is dead and in our country it is hard for a child to live when no one loves him. If he is sick they let him die."

Our little girls' hearts are becoming more tender to the gospel. The smallest one came and told me the other day that she loved Jesus. She told me in a sly little way and her face was lighted up with a joyful radiance. Before Miss Guyer left she gave each of the older girls a Bible in their own language. They are able to read a little now. I have never seen children in my life so delighted with a gift of any kind. This one gift of a Bible made them happier than any child in America is with his loaded Christmas tree at this happy season.

Another thing I wish you to pray for is for money to put up adequate buildings. I am sure our crowded conditions were hard on Miss Guyer's nervous and physical constitution. It is not easy to teach day after day in a small, hot over-crowded room. We have \$500 on hand, but our Field Director says this will not be enough for both dormitories and school building. Besides we need a kitchen and storehouse. It will take at least \$500 more. We were disappointed to hear this, but we believe in prayer and as the dry season has now begun and building time is here, let us pray that the need be supplied soon.

Once more as we read the old, old Christmas story let us ponder the words of the angel, "Fear not, for, behold I bring you good tidings of great joy, which shall be to all people." Have all people heard these tidings? No. Many are going on in lives of unrest, fear and darkness, in the shadow of death and yet Christ came "To give light to them that sit in darkness and in the shadow of death, to guide their feet in the way of peace." If this be true, then he surely came for the African. Who will help by prayer or by coming to guide the feet of these benighted people in the "way of peace?"

There is only one true way of peace and it has been found to work among the lowest, most debased people. That way is called the "new and living way" which Jesus has consecrated for us by his own precious blood. We have a great privilege in telling these people that their sacrifices of the blood of goats and pigs can avail them nothing. Jesus has offered one sacrifice for sins forever. He has left this message in the world and has sent the Holy Spirit to carry it home to the hearts of those willing to receive it. It is for us to tell it to the ends of this old weary earth.

"And this gospel shall be preached in all the world for a witness unto all nations: and then shall the end come." Matt. 24:14. In Revelation we read that some shall be redeemed out of "every kindred and tongue, and people and nation." Rev. 5:9.

When the gospel has been preached in all the world we are plainly told the end will come, not when everybody in the world believes, for we know many willingly reject the gospel.

It has been nearly 2,000 years since that night when the angels sang of his first coming as a babe in Bethlehem, yet in all this time his people have not entirely fulfilled his parting command, "Go ye into all the world and preach the gospel to every creature." Mark 16:15.

When he comes the second time as a King to reign, then will peace truly cover all the earth and we will realize the fulfillment of the last stanza of that old Christmas carol, which I have often sung thoughtlessly:

"For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold!
When peace shall over all the earth
Its final splendors fling,
And the whole world send back the song
Which now the angels sing!"
Wishing all of you a happy Christmas, I am,
Yours in his love,
Josephine Bulifant.

The Lakeland Holiness Camp Meeting.

The time of the Holiness Camp Meeting at Lakeland, Fla., is drawing near. Make your arrangements to attend this meeting. We are in times of great spiritual dearth, when there is great need that God's children get together and cry mightily to him for an outpouring of the Holy Ghost. Remember the date, February 12 to 22. For information, write to Rev. H. H. McAfee, Lakeland, Fla. Attend this camp, if possible. If you cannot go, pray God to bless the meeting in the conversion of sinners, the reclamation of backsliders and the sanctification of believers. Oh, for a mighty manifestation of the power of God among men!

Your brother,
H. C. MORRISON.

Just to Remind You!

Have you ordered your Arnold's Sunday School Commentary for 1931? If not, do not delay, for time is passing and you should have it for the splendid lessons it gives and the comments that are so invaluable and helpful. I do not hesitate to recommend this Commentary on the Sunday School Lessons as I have used it so long that I am convinced that it has no equal in giving a concise, practical, illuminating and helpful understanding of the lessons. Its price is within reach of all, only \$1.00. To use this book once, you will always know what to get when the next year comes around.

Yours, wishing to help,
MRS. H. C. MORRISON.

RELIGION AND PROSPERITY.

REV. H. E. WILLIAMSON.



ANY views are being advanced regarding the cause of the "hard times" that are upon us. One says, "Overproduction," another "Tariff," another "War debts," etc., etc. Roger Babson, who commands the respect of the business world, and with good reason, says the *Sunday School Times*, for few men in our day have studied, analyzed and interpreted business facts and conditions as he has, speaking before the Board of Control of the National Council of the Y. M. C. A., recently said: "Business depressions are caused by dissipation, dishonesty and disobedience to God's will, a general collapse of moral character. Statistics show this plainly. They also show how business depressions are cured. They are cured by moral awakening, spiritual revival and the rehabilitation of righteousness."

Both sacred and profane history unite in their testimony that hard times follow periods of moral decadence and lack of vital religion. Babylon, Greece and Rome fell because of their sins. Morrey in his, "Outlines of Roman History," says, "The decay of religion and morality among the Roman people was a fundamental cause of their weakness and ruin."

Old Israel in Bible times suffered times of depression, famine, pestilence and trouble and Scripture always points out their sin as the cause. When they repented, asked for forgiveness and turned away from their sins God forgave them and renewed their prosperity and blessed them in material ways.

God still rules the world. Man is dependent on him for daily bread. God controls the seasons, blesses crops and provides for all of man's needs. He sometimes withholds the material blessings when man disobeys and becomes independent until he comes back and acknowledges his Creator.

If sin has ruined other nations will it not ruin us today? Look how we have sinned here in this land of gospel light and opportunity. Yes, sin is written in big, burning letters across our sky. The masses have forgotten God, rejected his Son and neglected his house of worship. About seventy millions of the population of the United States are not identified with any church. More than twenty-seven millions of our youth are not receiving any religious instruction, either Catholic, Jewish or Protestant. What will the coming generation be, growing up without the restraining influences of religion?

The sins of ingratitude, indifference and extravagance have characterized us far too long. Sabbath desecration has become alarming in its proportions, so much so that many members of our churches think nothing of saying, "Goodbye, pastor, goodbye house of God, we are going visiting or joy riding this Sunday." No, they are not that polite about it, but openly and defiantly desecrate the Lord's day.

The sins of our political life are multiplying. Bribery and corruption are rampant, courts are corrupted, jurors perjure themselves in many instances, and justice mis-

carries, until many good people have lost faith in the government. Office seekers buy their way into office and then violate their sacred oath of office when elected.

Dishonesty, greed and lust have so permeated our social life that society is rotten. Immorality, vice and crime are on the increase in spite of all that good men can do. Adultery resulting in the breaking up of many homes, grows apace. Whole cities are in the grip of the underworld until decent men have thrown up their hands. Lawlessness stalks abroad in daylight, robbing banks, killing innocent people, kidnapping children, and violating every law of God and man.

What is to be done in so desperate a situation? Only one thing, and that is for men to repent of sin, confess it, forsake it and turn to God with purpose to serve him and live righteously. The nation needs a thousand "John the Baptists" to call men in every walk of life to repentance. God warned old Nineveh through Jonah's preaching, and she repented and judgment was averted and life was prolonged. Oh, that God would pour upon his people a spirit of prayer for conviction for sin to seize the wicked and bring them to repentance. May God grant us a nation-wide, yea, a world-wide revival!

"HAPPY NEW YEAR."

(Continued from page 5)

"Happy are the peacemakers: for they shall be called the children of God." (Matthew 5:9).

"Happy are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." (Matt. 5:10).

"Happy are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake: Rejoice and be exceeding glad: for great is your reward in heaven." (Matt. 5:11).

"Happy are ye when men shall hate you, and shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven." (Luke 6:22, 23).

"Happy are those servants whom the Lord when he cometh shall find watching." (Luke 12:37).

"Happy are they which have not seen, and yet have believed." (John 20:29).

"Happy is the man that endureth temptation: for when he is tried he shall receive a crown of life which the Lord hath promised to them that love him." (James 1:12).

"Happy are they which are called unto the marriage supper of the Lamb." (Rev. 19:9).

"Happy are the dead that die in the Lord from henceforth: they may rest from their labors, and their works do follow them." (Rev. 14:13).

"Happy and holy is he that hath part in the first resurrection. On such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6).

"Happy are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

"Keep on believing."

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

GRACE AND THE DANCING SCHOOL.

A True Story.

Abbie C. Morrow Brown.

Little seven-year-old Grace ran to her mother and cried, "Mamma, I'm going to dancing school!"

"Are you darling?" Her mother always called her darling. "Who will make your dresses?"

"You will, mamma."

"No, darling, Jesus would never let mamma make dresses for a little girl to go to dancing school."

"Martha Pain's mother will make my dresses when she makes hers."

"All right, darling, if you want to go and be Mrs. Pain's little girl."

The child packed her doll clothes and holding her doll in her arms said, "If I were your real mamma and you were my real little girl I would make your dresses to go to dancing school, I would."

Her father came in and she said, "Papa, I am going to dancing school."

"Where will you get the money?"

"You will give it to me," she said coaxingly, climbing into his lap and hugging him.

"Oh, no, Gracie, all my money belongs to Jesus and he would never let me spend it to send a little girl to dancing school."

Then her mother said, "Darling, if Jesus will go with you to dancing school, mamma will let you go."

"Oh, Jesus will go with me to dancing school. I shall ask him tonight when we pray. But, mamma, I'm not going to ask him out loud."

"All right, darling."

At bedtime, kneeling beside her mother, she said her little prayer and then she was silent several minutes. Then she sighed and sobbed and sobbed. Jumping up she threw herself into her mother's arms, the big tears rolling down her cheeks as she said, "Oh, mamma, hold me tight. Jesus won't go with me to dancing school. Oh, I don't want to go to dancing school. Hold me tight, mamma! Hold me tight!"

Her mother held her close and wiped away her tears and comforted her until she was her own bright, happy little Grace again.

HOW A LITTLE GIRL HELPED.

Mrs. Geneva Mendenhall.

At one time there lived in Syria a great General whose name was Naaman. He stood high in the favor of the king, and was brave in battle. But all of his wealth and power meant little to him because he had a terrible disease which is called leprosy. A leper's skin turns deathly white and little by little the body decays and falls away. No one knows a cure for leprosy and the only end is slow and horrible death.

Now there lived in Naaman's household a little Jewish slave girl who had been stolen from her home in Israel and sold to the Syrians for a servant. But this little girl had a kind heart. She greatly loved her Syrian mistress and felt very sorry for her master.

One day the little girl told her mistress of the great prophet who lived among her people in Samaria, and how she was sure he could cure the General's leprosy. When Naaman heard of this wonderful man he went to the king with the story. And because the king greatly loved Naaman, and desired to have the disease cured, he sent Naaman in a chariot with a train of servants and soldiers, and gifts of gold and silver, and beautiful robes, and he wrote a letter to the king of Israel asking him to have his great General's leprosy cured.

But the king of Israel knew nothing of the Lord's prophet who lived in Samaria, and he became very much frightened, lest by failing to cure the General's leprosy, he should make the king of Syria angry.

At last the prophet heard of the king's trouble and he sent a message to the king saying, "Let the man come to me, and he shall know that there is a prophet of the Lord in Israel."

When the great General arrived in Samaria, the prophet sent his servant out to tell him to go and wash in the river Jordan seven times. This hurt Naaman's pride and made him very angry so he wheeled his chariot about and started home where, he said, they had just as good rivers as the Jordan, anyway.

But one of his servants reasoned with him, and as his anger cooled, finally persuaded him to drive down the mountains to the river Jordan. He waded out into the water and when he had washed himself seven times, he came out on the sand pure and clean. And he was a leper no more. The first thing he did was to go back to the prophet's house and beg him to accept the presents he had brought from Syria with him. But the true prophet never worked for pay and this one answered, "I will receive nothing."

Then Naaman asked to carry home enough of the soil of the land of Samaria to build an altar to the prophet's God whom he wished to worship in his own country.

After the prophet told him to go in peace, Naaman went away toward his own land. But Gehazi, the prophet's servant, was filled with greed, and he ran after the rich General and asked him for a present, pretending that the prophet had sent him. Of course Naaman was glad to give him the two bags of silver and the rich garments for which he asked.

But after Gehazi hid his gifts and tried to tell the prophet that he did not have them, the prophet said, "Because you have done this wickedness, the leprosy of Naaman shall come upon you." And Gehazi walked out from the prophet a leper, with his skin as white as snow.

Questions.

1. Who was this great prophet?
2. Why did Naaman not wish to wash in the Jordan?
3. Do you think that Naaman would ever have been cured except for the faith of the little slave girl?

Dear Aunt Bettie: Here comes a Tennessee boy to join your happy band of boys and girls. I am eleven years old and in the fourth grade. I go to Sunday school most every Sunday. Father is my pastor. I belong to the M. E. Church. This is my first letter to The Herald. I enjoy reading page ten very much. I hope to see my letter in print. Joe Sauceman. Rt. 2, Cosby, Tenn.

Dear Aunt Bettie: Will you let a Mississippi boy join your happy band of boys and girls? This is my first letter to The Herald and I hope to see it in print. My grandpa takes The Herald, and I read it, especially page ten. I go to Gallman school. I am in the seventh grade. Mrs. Millsaps is my teacher. I like her fine. I have light brown hair and brown eyes. I am five feet, nine inches high. I will be thirteen September 8. Have I a twin? If so, write. I have four brothers and one sister. I go to Sunday school every Sunday possible. I like our Sunday school class because my aunt is my teacher. We have a Junior League every Sunday afternoon. I will answer all letters received. Try to guess my middle name. It begins with L and ends with E, and has four letters in it. Samuel Fairchild. Box 316, Hazelhurst, Miss.

Dear Aunt Bettie: How I would like to join your band of boys and girls. I am about four feet, six inches. I have light hair and blue eyes. I live in Maryland. My first name begins with H and ends with N; it has five letters. Have I a twin? If so, write to me. H. A. Preston. Aberdeen, Md.

Dear Aunt Bettie: May I join your happy band of boys and girls? I live in Illinois in the small village of Cypress. My birthday is February 23. I might have a twin, if so, please write me. I have a little sister eight months

old. Her birthday is August 24th. If she has a twin also write. I have a little brother whose birthday is Jan. 4th. We all go to the Junior League every Wednesday evening. I go to the Methodist Church all the time. Our pastor is F. W. Schwarlose. Our other pastor was L. F. Vise. I hope Mr. Waste Basket is gone rabbit hunting. If anyone is my twin please write. Mary Jo George. Cypress, Ill.

Dear Aunt Bettie: Will you let a little girl from Illinois join your happy band of boys and girls? I am seven years old, and in the second grade. I have a little brother smaller than I. He is two years old. His name is Jack Ray. Who can guess my middle name? It begins with G and ends with E, and has four letters in it. I go to the Methodist Church, and belong to the Junior League. I hope Mr. W. B. has gone hickory nut hunting, for I hope to see my letter in print. Peggy G. Lentz. Cypress, Ill.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? I am nine years old. I have dark brown eyes and black hair. I have light complexion. My grandmother sent the paper to me. I certainly did enjoy it. I am in the fourth grade at school. I go to Sunday school every Sunday. I sure enjoy reading the boys and girls' letters. I guess it keeps you busy reading the letters. I have two brothers and five sisters. My first name is Iva and my middle name starts with L and my last name starts with P. I hope you can guess it. Iva L. P.

Dear Aunt Bettie: Will you let a little Wichita girl join your happy band of boys and girls. This is my first letter to The Herald. I am eight years old. I am in the third grade at school. I have a little brother two years old. My schoolteacher's name is Miss Newell. My Daddy is a Methodist preacher at the Woodland Church. I am a little Christian girl. I go to Sunday school every Sunday. I love Jesus because he first loved me. My grandma takes The Herald and I enjoy page ten. I hope to see this in print. Ruth Paulin. 2036 Hydraulic, Wichita, Kan.

Dear Aunt Bettie: Will you spare a little corner in the 10th page and let an Illinois girl join your band of boys and girls? I am a girl of twelve. My birthday is July 30th. I have light brown hair and have fair complexion. I go to the M. E. Church every Sunday possible. My mother takes The Herald and I enjoy reading page ten. I belong to the Junior League. I also have a twin brother named Harold. My smaller sister is ten years old. Have I a twin? If so, I would like to hear from them and will answer every letter I receive. I hope Mr. Waste Basket has gone quail hunting so my letter may be printed.

Helen Mescher. Cypress, Ill.

Dear Aunt Bettie: Here comes a girl from the prairies; please let me in; it is raining on me. Thank you. Wonder if I have a twin in the large circle of boys and girls? I was fifteen years of age September 11. I go to Greensboro High School; am in the ninth grade. I have four teachers and like them fine. We take The Herald and do enjoy reading page ten; also the continued stories. How many of you cousins have read the following books: "Life of Bud Robinson," "Beautiful Girlhood," and "Pilgrim's Progress"? I have read some others, which were published by The Pentecostal Pub. Co., but I like these best. Ruby Swan Ashworth. Rt. 3, Greensboro, Ala.

Dear Aunt Bettie: Will you please let a little girl in for a few moments from up here in the North country? I am fourteen years old. My birthday is Jan. 21. I am in second year High School. I also play basket ball. Have I a twin? If so, please write. My mother takes The Herald and I enjoy reading page ten. I never heard of your paper before, until Mr. J. R. Parker of Wilmore, Ky., was holding revival meetings in our church in October; he gave us a copy, then my

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mother subscribed for it. He was a beautiful Christian man. I am a member of the Methodist Church, go to Sunday school every Sunday, and am president of the Junior League. We have a lovely pastor, Rev. Cy Hutcherson, from Louisville, Kentucky. He is the sunshine in our church. This is my first letter to The Herald. Hope to see it in print. Bertha Santamoon.

Box 148, Fort Covington, N. Y.

Dear Cousins: The more I read The Pentecostal Herald the better I like it, that's why I am coming again. I hope you are enjoying your lives in a way that you would like to be living if Christ should come. He has an all-seeing eye and knows every deed that you do. There is nothing hid that shall not be brought to the light, so be careful what you do. The Bible teaches us that the last days will be worse. People are lovers of pleasure more than lovers of God. If you resist the devil, you'd get in closer touch with God. You can't ride the same horse in two directions at the same time; neither can you serve the devil through the week and God on Sunday. The time to make a start to serve God is now; tomorrow may be too late. If you read about "The rich man and Lazarus" you will get a glimpse of heaven and hell. You can't get a return ticket from hell any more than you can get a roundtrip to heaven. When you get to heaven you will find plenty of your friends there. Sinners don't think you will be lonesome in heaven, as sinners will never get there. If people had everything in this life they wanted, hell would have to be enlarged. God hates a proud look. A happy home is the nearest thing to heaven. We can have such homes if all members will do their part. God loves us and will lead us into pure happiness. He gave us knowledge to know good from evil, and "He that knoweth to do good, and doeth it not, to him it is a sin."

H. L. Clark.
Clearwater, S. C.

FALLEN ASLEEP

FERGERSON.

Mrs. Lester Fergerson, widow of James N. Fergerson, and familiarly known as "Aunt Lessie," died yesterday afternoon at the home of Mr. and Mrs. James W. Burns, a short distance south of route 15, west of Mt. Vernon.

Mrs. Fergerson was in her 90th year, having been born July 27, 1841. She was a native of Jefferson county, and born within half a mile of where she died.

She was a daughter of the late Rhodam Allen, a pioneer minister of the Methodist Episcopal Church in Jefferson county. She was affiliated with some branch of the Methodist Church throughout her life of more than 89 years, being first connected with the West Salem M. E. Church, and at the time of her death, with the Free Methodist Church of Mt. Vernon.

She was ever a loyal and consecrated Christian, and took great interest in the Church and all it stood for, in the active years of her life, and retained this interest in the years of ill health which preceded her death.

Mrs. Fergerson had been confined to her room at the home of her daughter, Mrs. James W. Burns, where she made her home for some years.

Her husband, James N. Fergerson, in his day a prominent farmer and churchman, preceded her in death several years.

She is survived by her daughter, Mrs. James N. Fergerson, and was preceded in death by three sons, Fred, many years ago, and Harry some years later. The Rev. Eddie Fergerson, a very successful evangelist, was the last of her sons to die.

Ten grandchildren and ten great-grandchildren survive.

Funeral services were held at West Salem M. E. Church, and burial in the cemetery adjoining.

GIBBS.

Some weeks ago, one of our number, Mrs. Roxie Ann Gibbs, slipped away from us to try the great beyond, a vale which only death can pierce. As her friends lovingly think of her, we all but wish she might give us a hint of the reality of that realm. We feel that whatever the joys of heaven may mean, they are hers today.

Her going has meant much to us all. In our Sunday school class especially, her loyalty and encouragement were always so marked. A splendid student of the Bible, a study which was always her delight. She knew whom she believed. When convinced a thing was right she always had the courage of her convictions.

Even though we have been saddened by her going, we feel that heaven is a little nearer and dearer for, after all, she is just up stairs. So soon we, too, will pass that way. We sorrow not as those who have no hope. We are trying to rejoice in her gain. It is ever thus in life. One's sorrow is another's joy. We all feel sure that she lived as the poet said; that when the call came, she approached her grave as one who wraps the draperies of his couch about him, and lies down to pleasant slumber—a life like hers. Such a benediction.

Mrs. Gibbs joined the church in early youth and lived a consistent member of the Methodist Church, entering into the experience of sanctification many years ago. She died happy in the faith.

Besides her many sorrowing friends she is survived by her husband, N. C. Gibbs, Pleasant Hill, La., one daughter, Mrs. C. C. Hardee, Shreveport, La., and five sons, L. V. and James Gibbs of Shreveport, La., W. P. and S. O. Gibbs, of Vincent, Ark., and R. R. Gibbs, Greenville, Miss.

The Brown Bible Class.

WAUTAUGA, KENTUCKY.

I want to thank those who responded to the appeal made in The Pentecostal Herald for us some time ago. We appreciate all the people have

done, as we have been going through a real test. The last night of October I was paralyzed on my left side and have not been able to walk since. My left arm is helpless, as is my left leg. I want the readers of The Herald to pray that God may restore me to health. Any help that you may give us will be gratefully received. My address is Wautauga, Ky.

Rev. C. A. Peters.

REQUESTS FOR PRAYER.

Mrs. W. A. B.: "A mother asks the prayers of The Herald family for her home that is almost broken up."

A Herald reader requests prayer for her healing, and that she may be baptized with the Holy Spirit.

FOR 1931.

By C. C. Featherstone

I will endeavor to be fair in my judgment of others; always giving to them the benefit of the doubt.

I will strive to be kinder to everybody with whom I come in contact, especially to the humble and lowly.

I will endeavor to think no evil and do no evil.

I will try to remember at all times, how frail and weak I am, but will bear in mind that "I can do all things through Christ which strengtheneth me."

I will endeavor to bear with brave spirit the trials and burdens which come my way, remembering that they will, if borne in the right spirit, work for me "a far more exceeding and eternal weight of glory."

I will endeavor to cultivate more and more the cheerful, optimistic, spirit, remembering that the pessimistic spirit is detrimental to health, annoying to my friends and displeasing to my Heavenly Father.

I will endeavor with the help of God to rid myself of envy, jealousy and covetousness.

I will endeavor to so live every day that when night comes and I lay me down to sleep I will be at peace with God and men.

In a word, for the New Year, I will earnestly strive in all respects to be a true follower of Jesus Christ. And may he give me grace, strength and courage to carry out these resolutions.

GLEANINGS FROM EVANGELISTIC FIELD.

On Oct. 12 to Nov. 2, Evangelist L. S. Hoover held a revival here at Bedford, Ind., in the Free Methodist Church. It was the best revival the church has seen for some time. Much of the presence of the Lord was with us from the first of the meeting. Fine crowds were in attendance from the first. Brother Hoover's messages were of the old-time type that brought conviction and a goodly number found their way to the altar of prayer. The truth that Brother Hoover preaches is what every church needs in these days of false religion and delusions everywhere. He was fearless in presenting messages that stirred people to search their hearts and bring them to earnestly seek the Lord. We heartily recommend him to any church who is in need of help. Quite a number found pardon and purity and several joined the church. This is the second revival that Brother Hoover has held in this church.

F. W. Johnson, Pastor.

EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL
(Bethany, Okla.)
Wooster, Ohio, Jan. 14-25.
Ft. Wayne, Ind., Feb. 1-15.
Chicago, Ill., Feb. 16-March 1.
Grand Rapids, Mich., March 8-22.

ALEXANDER, FRED A.
(805 W. Main St., Norristown, Pa.)
Jersey City, N. J., Jan. 18-Feb. 8.

ARTHUR, E. J.
(120 S. Cherry St., Kenton, O.)
Hume, Ohio, Jan. 11-25.

BUDMAN, ALMA L.
(Song Evangelist, Muncy, Pa.)
Newport, N. J., Jan. 11-25.

BUSSEY, M. M.
Arizona, January.
New Mexico, February.
Trinidad, Colo., March 15-29.
Colorado Springs, Colo., April 5-19.
Lansing, Mich., May 3-17.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Amity, Ore., Jan. 18-Feb. 1.
Portland, Ore., Feb. 2-15.
Colorado Springs, Colo., Feb. 21-27.
Osborne, Kan., March 1-15.
Rush Center, Kan., March 22-April 5.
Wells, Kan., April 12-26.

CHOATE, CALVIN R.
(Carmel, Ind.)
Urbana, Ohio, Jan. 11-25.

COLLIER, J. A.
(1415 Forrest Ave., Nashville, Tenn.)
Henrietta, Mo., Jan. 19-Feb. 1.
Owensboro, Ky., Feb. 2-15.
Manchester, Ga., April 19-May 12.

DEAN, LOVIC M.
(1116 N. Highland Ave., N.E., Atlanta, Ga.)
Open for calls anywhere.

DICKERSON, H. N.
Pittsburgh, Pa., Jan. 12-25.

EDWARDS, J. R. AND WIFE.
(Lock Box 29, Elmore, Ohio)
Sebring, Ohio, Jan. 11-25.

FLEMING, BONA.
(2362 Hackworth, Ashland, Ky.)
Pittsburgh, Pa., Jan. 19-Feb. 1.
Cincinnati, Ohio, Feb. 6-15.
South Portland, Me., March 1-15.
Malden, Mass., March 22-April 5.
Providence, R. I., April 6-19.

FLEXON, R. G.
(Shackelfords, Va.)
Waverly, N. Y., Jan. 3-18.
Sheridan, Pa., Jan. 22-Feb. 1.
Clinton, Pa., Feb. 2-15.
Wilkesburg, Pa., Feb. 22-March 8.
Huntington, W. Va., March 15-29.
Marcus Hook, Pa., April 5-19.
Richmond, Va., April 26-May 10.
Mineral, Va., May 17-31.

FRYE, H.
(1326 Hurd Ave., Findlay, Ohio)
Windber, Pa., Jan. 11-25.
Erie, Mich., Feb. 1-15.
Brown City, Mich., Feb. 22-March 15.
Columbus, Ohio, March 22-April 5.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Sapulpa, Okla., Jan. 19-Feb. 1.
Felicity, Ohio, Feb. 9-22.
Canton, Ohio, March 1-15.
Alliand, Ohio, March 22-April 5.
Chicago, Ill., April 7-19.
Oklahoma City, Okla., April 26-May 10.
New Castle, Ind., May 17-31.

GADDIS-MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, Ohio)
Palestine, February.
India, March.
China and Japan, April.
Sault Ste. Marie, Ont., May 31-June 14.

GROGG, W. A.
(418 Twenty-fourth St., West, Huntington, W. Va.)
Huntington, W. Va., Jan. 19-Feb. 8.
Shinnston, W. Va., Feb. 10-March 1.

HAMES, J. M.
(Greer, S. C.)
Fairmount, Ind., Jan. 4-25.
Watervliet, N. Y., Jan. 27-Feb. 8.
Findlay, Ohio, Feb. 10-March 1.
Bay City, Mich., March 3-22.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio.)
Muncie, Ind., Jan. 25-Feb. 15.
Spiceland, Ind., Feb. 18-March 8.
Oberlin, Ohio, March 10-18.
New Albany, Ind., March 22-April 5.

HOOVER, L. S.
(Tionesta, Pa.)
Open date, Jan. 4-25.
New Kensington, Pa., Feb. 1-22.
Lockport, N. Y., March 1-22.

JOHNSON, RAY N.
(1390 Meander St., Abilene, Texas.)
Camden, N. J., Jan. 11-25.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson V.—February 1, 1931.

Subject.—Jesus the Great Physician. Luke 4:38-44; 5:12-16.

Golden Text.—Surely he hath borne our griefs, and carried our sorrows. Isaiah 53:4.

Time.—About A. D. 28.

Places.—Capernaum and other towns in Galilee.

Introduction.—The lesson is so finely located by Arnold's Notes, that I take the liberty of quoting therefrom. "Following the baptism and temptation of Jesus and the wedding in Cana of Galilee, Jesus spent several months in what is called his first great Judean ministry. In December, A. D. 27, he returned to Galilee by way of Samaria. In March, A. D. 28, he returned to Jerusalem to the Passover, and in April returned to Galilee which marks the beginning of the great Galilean ministry. After his rejection at Nazareth he went to Capernaum, preaching and teaching through the summer and autumn in and around Capernaum and the country bordering the Sea of Galilee."

Right well do we term Jesus "The Great Physician." No disease was too severe for him to cure. Leprosy departed at the touch of his hand. Fever subsided at his command. When he spoke withered arms grew strong, and blinded eyes were opened; backs were made straight, and paralyzed limbs came back into usefulness. Insane persons, so made by indwelling unclean spirits, were made sane by driving out the demons with a word. He was not only "The Great Physician": He was "The Good Physician."

It is interesting to have Dr. Luke's opinion of the miraculous healings performed by our Lord. I do not for a moment suppose that Luke's knowledge of medicine was either very extensive or very accurate as compared with the learning of an expert physician of the present time. While he could not be classed as a scientific physician, he did know something about the subject beyond what the layman of his day knew. While Luke does write with fine accuracy, too much stress has been placed upon what some are pleased to call his scientific training. But his telling without prejudice of the miraculous healings by our Lord is worthy of the highest confidence, especially so, as they were in direct contradiction to the administration of drugs. One might object to the record made of these healings by Matthew and Mark on the ground that they were incompetent to judge of the work done; but I do not think such a charge can be made against Luke. He was possibly the most competent witness then living.

In a limited sense divine healing is in the atonement, though not in the same full sense as salvation from sin. Every one who genuinely repents and trusts in the merit of the blood of Jesus Christ is saved instantly. There are no exceptions. That is vouchsafed for by John 3:16, and many other passages. But it cannot be shown that every one who meets the conditions for divine healing, as we understand them, is healed. No doubt some are, but many others die. The time comes when all must die. It is easy to run wild on the subject of divine healing. Thousands have been made

to profess healing, who never had a touch from God in all their afflictions. After long and careful investigation, I am satisfied that most cases of so-called divine healing have been humbugs. Some have been honestly mistaken, and some have been dishonestly mistaken. After all, about four-fifths of human afflictions are mentally produced, and can be mentally cured. It is fearful for one to die of a disease he never had; but that is the lot of a large part of the human race. Too much stress has been put upon Matthew 8:17. Jesus did that when he was upon the earth; and I have a conviction growing out of his own words in John 14:12, that he intended that his Church should have power to continue to heal the sick; but nothing is more certain than the fact that she has lost that power. Were she to return to the high standard of the New Testament, that gift might come back to her.

There is a marked difference between the healings of Jesus and those of modern cults. When he spoke the word the sick became well and strong at once. That was also true of the sick people whom the apostles healed in his name. But I notice that in the work of modern healers (?) there is great need of the time element to restore the sick to normal health. This latter element, somehow, disturbs my faith in the genuineness of the work. If we are going to attempt such work, it will pay to live very close to God, and to keep very humble before him. Self must die clear out.

Comments on the Lesson.

Just previous to our lesson Jesus was teaching on the Sabbath day in the synagogue in Capernaum, and with great authority and power, when a demon-possessed man cried out in deep anguish, and called him the "Holy One of God." Jesus rebuked the demon, and drove him out of the man to the astonishment of the assembled multitude. This brings us to our lesson.

38. He arose out of the synagogue.—The Greek says: "Having arisen from the synagogue"; that is having risen from his seat in the synagogue. Entered into Simon's house.—Simon Peter lived in Capernaum; and Jesus spent much time in his home. Simon's wife's mother.—That leads me to say that a mother-in-law in a man's home may be a great blessing, or a great curse. If she will shine for Jesus, and let the young people manage their own affairs, she can be the former; but if she tries to control the home and the grandchildren, the sooner she finds another place of residence the better for all parties concerned. I write this because I have seen both kinds. I write it to commend the one, and to rebuke the other. They are both needy. A great fever.—That was a common disease around the Sea of Galilee—too many mosquitoes.

39. He . . . rebuked the fever; and it left her.—Note how quickly the work was done; and the healing was complete, for she arose immediately and ministered unto them.

40. He laid his hands on every one of them, and healed them.—I am told that some of our modern would-be healers are very careful to select special cases for their operations; but the Master healed all who came with

faith, and even healed some on the faith of others.

41. Devils.—This word should be demons; there is but one Devil. Thou art the Christ of God.—These demons seemed to have more sense than some men. Suffered them not to speak.—Jesus does not want the testimony of demons, or of bad men; albeit, he rejoices in the testimony of saints.

42. A desert place.—I suppose he spent the night in Peter's home, but went out very early in the morning to this desert place, possibly for prayer, as he had a custom of doing that sort of thing. He would escape the multitude for communion with his Father; but the multitude followed him. His power to heal their sicknesses was too good to be lost; so they begged him to stay longer with them.

43. I must preach the kingdom of God in other cities also.—He must be busy in spreading the good news. What a gracious example for us little men to pattern after. Wesley had the idea when he said, "The world is my parish."

44. He preached in the synagogues of Galilee.—That was an extensive ministry. The Jews gathered in their synagogues on their Sabbaths; and the custom of the day gave him ample opportunity to address them on the subject of the kingdom of God—salvation from sin.

There falls between the two parts of our lesson the wonderful miracle of the big draught of fish, that seems to have forever called Simon Peter and the two brothers, James and John, away from their secular life to become constant followers of the Lord. That immense netful of fish was a type of the multitudes of men whom they would win for Jesus Christ.

5:12. A certain city.—The record does not tell us what city. It was somewhere in Galilee. A man full of leprosy.—The language indicates that he had a severe case of it. Oriental fashion, the poor fellow fell down upon his face. If thou wilt, thou canst make me clean.—It is ever thus. Men are willing to believe in God's power to save, but doubt his willingness. But to doubt God is to call him a liar. That is a terrible sin.

13. Touched him.—That was clear beyond the conduct of any Jew of his day; for lepers were "untouchables." I will be thou clean.—Gracious words to a dying outcast; but they have been spoken millions of times to miserable sinners; and, like the poor man's leprosy, their sins were all washed away.

14. Charged him to tell no man.—I can find no reason why the Master so often attempted to keep those whom he healed from telling it, unless it was an effort to keep the multitudes from thronging him. Although the man was already healed of his leprosy, the Master would have him make the offering commanded through Moses, for a testimony to the Jewish rulers. Some of our little Modernists would rob Moses of the authorship of the Pentateuch; but every time they attempt it they call Jesus Christ a liar. He gave Moses credit for writing it. Such brazen impudence in the face of the world's Redeemer is astounding. It means that some men are inspired by their master, the Devil, to do what decent men will never dare to do.

15. So much the more went there a fame abroad of him.—If I am not mistaken, that was perfectly natural. How could that healed man keep his mouth shut. He had more than he



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could keep. How can a saved man keep quiet about it. Why, it is all I can do to keep from yelling hallelujah while I am writing these notes about such a glorious Saviour who has redeemed me from sin. Glory!

16. The Master was tired, "withdrew himself into the wilderness (desert), and prayed." Learn the blessed lesson. When life's cares and toils grow too heavy, go apart with the dear Lord, and pray, and rest awhile. He will renew your strength and give grace for another battle. I have found it so during these many years of toil. Not one time has he ever failed me.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever."

EVANGELISTIC REPORT. WILMORE, KENTUCKY.

As has been our custom, we met for a program that occupied the evening. There was only fair attendance as many of the evangelists were not in town, due to engagements.

The following subjects were discussed: Evangelism in Relation to the growth of the Church; Does the type of Evangelist affect the convert as to Stability and Perseverance; The General Objections to Evangelists, and What can be done to bring Mass Evangelism back into favor, especially by the evangelist.

Out of the above list of subjects some good and worthwhile things were said. The church moves as the evangelistic spirit is kept alive.

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THE OLD ROCKING CHAIR.

There comes to my memory

Tonight as I'm dreaming,

A picture of childhood

With pleasures so rare;

But of all the dear scenes

That hover around it,

Is the one of my mother

In her old rocking chair.

I can see the old nursery

Where little feet pattered,

The old rambling hall

With the high winding stair;

We loved them all dearly,

But our hearts seemed to cluster

Around that dear mother

And her old rocking chair.

I'd like to sit near her

When night shades are falling

And hear the old hymns

She sang, as of yore;

The old Bible stories she taught

And we listened

Until the old sandman

Would knock at our door.

Sometimes when I weary

Of life with its burdens

I want to go back

With all of my care,

And kneel once again

At the knee of that mother

Who's waiting for me

In her old rocking chair.

Written by Nannie Belle McRae.

A GOOD MAN GONE.

A letter from Mrs. G. S. Pollock tells us of the recent home-going of her dear husband on December 8 at 3:20 P. M. She writes as follows:

"It is out of my deepest heart sorrow I send you word of my precious husband's death Monday, Dec. 8, at 3:20. For six months he has been a great sufferer from hardening of the arteries of the heart—too early in life. Every other organ in good condition. The trouble began two and a half years ago, but he was able to finish his second year in the pastorate in Freedom, Pa., in our own conference. He finished his thirtieth year, answering to that roll call, then asked for a conference evangelist relation again, so when he was able he could do the work which he loved so well. We came out here to this beautiful town, Zelenople, Pa., for his sake. He has gone down rapidly since conference. The end had to come now, it seems. God did not remove the thorn—his illness—in my life. He took my darling, but his grace has been sufficient. He is resting here in the beautiful cemetery just on the edge of this town where I will make my home for a time, at least.

"Brother Pollock was a member of the Pittsburgh Conference for thirty years, last Conference. He was known among his brethren as a true preacher or minister of the Word. In all my travels I've seldom found any one with a richer store of heart and mind of the Word of God. Seldom was a passage of scripture quoted that he could not locate it, chapter and verse. He was identified with the Holiness Movement in West Pennsylvania all through the years of his ministry. While a sweet singer of the gospel—that was only secondary—the work he so loved was his ministry of the Word. Nine years he was one of our Conference Evangelists, preaching and singing over many different states. His district superintendent said to me since his going, 'Grant lived to show us preachers how to live.' Those who knew him

best loved him most. He was a daily student of God's word—had been since his conversion at the age of sixteen—sanctified at seventeen. He simply 'ate' the Word. He wore his life out for others. After a companionship of over twenty-nine years, I know these facts. Twenty-nine years of blissful fellowship walking together with God! He still lives. His dying words were 'Amen to His will.' Many times during his long hours of suffering he would say, 'Oh, how I love him! Jesus, I do love you.'

"The funeral service was held in the M. E. Church here, being attended by a large body of ministerial brethren. It was more like a coronation service. Souls were blessed."

I am sure the hundreds of our readers who knew and loved Brother Pollock and his dear wife will pray for her in this hour of trial, that God may put beneath her the everlasting arms of his compassionate grace and mercy, that the same God who sustained Brother Pollock in his suffering may comfort her, and bring her through a refined vessel sanctified and meet for the Master's use. They had journeyed together for twenty-nine and a half years and it will be difficult to become adjusted to the lonely walk by herself. "The Marvelous Grace" they so sweetly sang together will not fail her at this time of stress and strain. Peace be to his memory, and the grace of God be with our dear sister.

Mrs. H. C. Morrison.

PERSONALS.

Rev. and Mrs. C. O. Dorn, of Abbeville, S. C., announce the birth of a daughter, December 31. Rev. Dorn is a graduate of Asbury College, 1924.

Mrs. John L. Anderson, of Brookneal, Va., is available to assist in meetings. She will either go with a party or work alone. She only asks for a free-will offering and car fare. She can furnish good references.

W. C. Purdy: "I get great good from your paper. I believe in the kind of gospel which you preach, and which The Herald advocates. I believe in Christ as my personal Saviour, in a life of holiness and absolute trust in Christ. I believe in the Bible as one's guide, and by God's grace expect to bring my life in absolute harmony with the teachings of Christ."

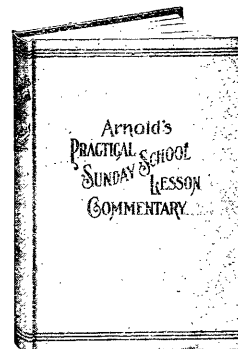
Rev. C. R. Crowe: "I am ready to assist in visiting the sick, or preaching, or be of any service possible. Recently, I visited a boy in St. Joseph's Hospital who was suffering from an accident; also Mrs. R. F. Willett, of Morganfield. Sister Willett has a natural smile, but added to this is the grace of God in her soul. This combination made me feel that I had been benefited by my visit, as much, or more, than she was. I have visited D. M. Duncan, of Brandenburg, Ky., at St. Anthony's Hospital. He was suffering from a dislocated limb. I have preached for Brother Miller, also for Rev. J. L. Piercy, of Louisville. I am in good health, both of mind and body, and ready to assist my brethren in any way I am needed. Address me, 2725 Victor Place, this city."

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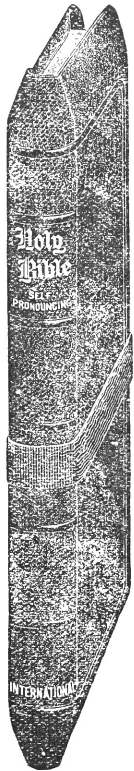
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THE POWER OF SIN.

By The Editor.

THEREFORE if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." (Matt. 18:8, 9).

In the above scripture our Master uses some very strong figures of speech. We understand that the foot, the hand, the eye, are in a sense not agents, but machines. There is a wide difference between an active, intelligent agent, capable of thinking, reasoning, choosing, and acting independently, and a mere machine with no conscious power, and no capacity for independent action. Man is an agent, capable of action, but a mere piece of mechanism, such as a reaper, threshing, or loom, is a machine which must be operated by an agent.

The agent can sin; the machine is incapable of sinning. Man might pitch his enemy in front of a moving machine and thus destroy his life; or he might shoot him through the heart with a pistol, but in such case the man is the agent, the pistol is the instrument. The instrument is innocent, the man is guilty. The foot, the hand, the eye, are the instruments through which man, the agent, works. They are important instruments and the loss of one of them is a great disadvantage, and the loss of all of them is a calamity.

When Christ said, "If thy foot, or hand, or eye, offend thee," he did not mean to teach us that under any circumstances we should maim or hurt our bodies; but he did teach us that, as great a calamity as this would be, it were far better to be thus maimed in body than that our soul should be cast into hell. He did not mean to teach us that there are cripples in heaven, but he would impress upon us the thought that it were better to go through eternity in heaven with an eyeless socket, an empty sleeve, or hopping upon a crutch, than that one should spend eternity in hell.

Sin gets a fearful hold upon human beings. Its roots imbed themselves in the heart, and the poisonous growth spreads itself through all the life, sapping and blighting the soul. Sinful practices so warp the character, affect the muscles, nerves and brain, that they become a part of the man. His avarice, his appetite for drink, tobacco, lust, and hatred become a part of them; he feels that he could not part with them. To sever them, it seems to him, would be as painful as the severing of a member of his body.

In these words our Lord is showing us the fearful power of sin, the tenacious hold it may get upon one, and the awful certainty that, if it is not cut away and parted from,

YES I KNOW—BUT YOU SEE—AND YOU MIGHT.

Yes I Know

I noticed that you glanced at the blind beggar sitting on the street, cap in hand, with a few pencils. You glanced, then lifted up your head, gave your nose an upward tilt, and held on to your nickel, justifying yourself that, some years ago you read of a beggar who sat on the streets of New York City, holding out a tin cup, but when he died it was found that he had hidden away thousands of dollars. You always remember this when you see a beggar, and pass by on the other side. Your memory is remarkable! It is a great comfort to you to remember this rich beggar, and hold on to your coin.

But You See

The newspaper story may have been a lie. I remember once a long while ago I saw a statement in a newspaper that, on investigation, turned out to be untrue. You seem to have forgotten one, Lazarus, lean, sore, yes, full of sores, dogs all about. It did not turn out that he was worth thousands in money. But under his rags there was a heart of faith, warm with love and his triumphant soul slipped out of his starved body and flew up to Paradise. See! Forget that rich New York beggar, think of Lazarus, and drop something into the beggar's cap.

And You Might

Pass by on the other side until your heart becomes hard, and you came to hate the poor and lose out of your heart the love of God and humanity, save up your money, die and go to hell. Think of this! Warm up, and loosen up. Love, pity and delight to help every one you can, all you can. H. C. Morrison.

it will, in the end, plunge one into hell. Sin, its fearful hold, the possibility of separation from it, and the fearful results of holding on to it, are here set forth in most startling language. There are sinners who scarcely know why they are such. They rarely, if ever, come under the influence of the gospel, or think of their soul's eternal interests. If you should ask them why they are sinners they could not answer you. But there are sinners who are constantly coming in contact with the gospel, who know what they should do, but they hesitate. There is some dearly beloved sin that holds them.

Then there are church members who are living in conditions that have but little stimulating effect upon the spiritual life. They realize they are not what they should be, but it gives them little concern. The literature they read, the sermons they hear, and the people with whom they associate, do not stimulate them to think of, and desire a better and higher spiritual life. Their condition is pitiable and dangerous in the extreme. But there are those who know themselves to be Christians, and who are very much dissatisfied with their spiritual state. They see sanctification in the Scriptures, in religious literature, in the lives of their acquaintances; they hear it in sermons, they feel a deep desire for it in their hearts, but somehow they do not obtain the experience. There is some foot, some social hand, some tender eye with which they are unwilling to part. It would be a criminal act to steal a thousand dollars; but it would not be wicked

to earn it, or to obtain it for its value in trade; you are obsessed with it; you desire to be wholly sanctified, and that thousand dollars must be laid on the altar of consecration. Ah! Reader, have I touched your eye? Remember our God is a loving, patient Father. He comes often and waits long, but to those who hold back because of something too dear to give up, there will come a time when it will be too late. The peace and light will be gone, and the heart left dark and desolate. Now is the day of salvation!

What is the Matter with the World?

CHAPTER IV.

TAKE, for instance, these United States! What is the big trouble in this country? The question is easily answered. Idle wage earners, men with large families to support, without work. If every able-bodied man in this nation who wants work could get a job tomorrow at wages sufficient to support his family, the present puzzling problem would be nine-tenths solved.

Immediately millions of dollars would be paid in wages every Saturday at noon, and would be in circulation, most of it being spent the same day by bedtime. Trade would pick up, vacant houses would be rented and business take an upward trend.

About two millions of young people become of age every twelve months; that means marriage; in this nation that calls for homes. Directly, a great building program would be bound to come; that would mean furniture, carpets cooking ranges, tableware, refrigerators—everything that goes into buildings, furnishing homes and housekeeping. Business would hum throughout the nation.

Well, what prevents all of this? Easy to answer: Millions of foreigners that ought not to have been permitted to come into this country. A good many years ago, by some means, a few statesmen happened to get into the two Houses of Representatives at Washington; they saw the danger of over population by immigration, and appointed a Commission to make a careful survey of the whole matter of immigration and employment; the Commission returned and reported to Congress, and at once a bill was passed limiting immigration. Mr. Wilson was President at the time and vetoed the bill; a most unfortunate act.

I had watched the matter with interest. In my travels I had noticed the East, West, and industrial centers were filling up with foreigners, which meant cheap labor on their part and idleness of native-born labor.

The big industries were opposed to limiting immigration, which meant cheap labor. The Catholic Church opposed limiting immi-

(Continued on page 8)

NOTES FROM THE TROPICS ON VARIOUS TOPICS.

Rev. G. W. Ridout D.D., Corresponding Editor.



I am writing this in Panama and as I look out the windows of the Mission House I am seeing the vast expanse of the Atlantic Ocean. At night the ocean waves sing me to sleep, in the mornings they seem to sing God's praise. Sometimes as I look out the tides have carried the waters out to sea and the beach and rocks and shoals are bare and the sight is not alluring, but in due time the tides come back and the waters sweep in and everything is changed. A certain writer has said:

"Like tides in a crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,
Come from the mystic ocean,
Whose rim no foot has trod;
Of me we call it longing,
And others call it God."

David had these longings when he said, in Psalm 42: "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

It is a sad thing for the soul when things dry up and everything is parched and still and dead and there is no stirring of soul, no emotion. I have met men who have been in the ministry for years, some of them missionaries, and they were all dried up, not a stir nor a ripple, prayers dry, sermons dry, service dry—everything dry and dead. How came it that they dried up? Where and when did they lose their fervor and fire? How is it that the tides have gone out and the beach is dry and the shores are littered with the refuse of the sea and no tides come back to make things beautiful and full and glad?

II.

Jowett, that great and mighty preacher of a pure gospel, wrote one day: "When moral passion cools, moral ideals fade or we see only what is near, we become near-sighted, weak-sighted, blind to the things that are afar off. We love the vision of the ideal, the heavenly, the eternal. We see only what is near, the earthly and the temporal. When the passion for perfection becomes lukewarm and cold, we become more concerned with postures than with depositions, with temporalities more than with spiritualities, with a good living more than a good life. We are blind to the heavenly and the divine. We become dominated by the earthly and the heavenly becomes as an impotent fiction, lost somewhere in the encircling mists."

To avoid drying up we need to keep up a constant spirit of prayer; and we need to live within the meaning of those words of Wesley:

"Come, Holy Ghost, all quickening fire!
My consecrated heart inspire,
Sprinkled with the atoning blood;
Still to my soul thyself reveal,
Thy mighty working may I feel,
And know that I am one with God."

III.

The Tropics are places of contrast. Here may be found beauty and ugliness, sweetness and bitterness, extreme wealth, extreme poverty, sunshine and shadow, health and disease. Here in the Central American tropics may be found the greatest burden-bearers of the world. A missionary told me about meeting an Indian and he was carrying upon his shoulder a big, heavy stone. She asked him why he carried such a useless burden, he replied: "Oh, I am so in the habit

of carrying loads that I do not want to lose my power to carry and to sweat."

The world is full of folks who are carrying useless burdens—worries, fears, doubts, etc. They are never free from burdens. They know nothing about casting their burdens upon the Lord. They know nothing of the sweetness of that promise: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28-30.

In Guatemala they have a great variety of birds. I heard a bird sing a new note one day. I never before heard anything quite like it. Its one note seemed to be, "Victory." I listened intently and that seemed to be its song: "Victory." Now I believe that little bird lived a life of complete victory and liberty. Its home is in the tropics where sunshine and summer are all the year round. It knows no winter; it does not have to migrate when fall comes, flowers and fruits abound.

In Guatemala they have on their national emblem a beautiful bird with long green tail which they call the Guetzal. The singular thing about this bird is that it refuses to be a captive; it cannot live in captivity. It must be free. Confine it and it dies. So the soul was made for spiritual liberty and freedom. Enslave it and its powers wilt and die. Salvation comes to set us free from the thrall of sin and the enslavement of Satan. Salvation set Martin Luther free and we had the Reformation. Salvation set Bunyan free and we have Pilgrim's Progress. Salvation set John Newton free and we have "Amazing Grace." Salvation set Charles Wesley free and we have "Jesus, Lover of my Soul."

IV.

When we were in China we held a series of meetings up the Yangste in the city of Nanchang. Rev. W. E. Schubert is one of the Methodist missionaries there who holds with tenacity to the old lines of prayer, evangelization and full salvation. His ministry is a vital one and his influence for the gospel is both extensive and intensive. He is constantly on the watch tower looking prayerfully for every movement that means the extension of God's kingdom in China. I clip the following from one of the Advocates:

"A paragraph concerning President Chiang Kai-shek, of China, in a recent letter from the Rev. William E. Schubert, Methodist missionary in Nanchang, is of more than passing interest in view of the president's recent baptism as a Christian. Writes Mr. Schubert:

"Mr. Carter, the Negro evangelist, made a great impression on Chinese national officials by the healing through prayer of a high official's daughter who had been given up by the doctors. While Mr. Carter was there, President Chiang Kai-shek came in to inquire about the little girl's condition. Mr. Carter began exhorting him to repent. Madame Chiang is reported to have said, 'You must not talk that way to my husband; he is the president of China,' and Carter replied, 'In the sight of God, he is a sinner like any other man.' There are great possibilities for good or evil in Nanking, with possible world influences, depending upon whether someone gets the burden and prays it through."

We have worked with Mr. Carter, the Negro evangelist, in Shanghai. He has been greatly used in various parts of China because it is well to remember the color line does not affect things in the Orient like it does in the West. The baptism of the President of China, Chiang Kai-shek, is a significant event. His mother-in-law is a devout

Christian and a Methodist. We met her when in China. The pastor, Rev. Z. T. Kaung, who baptized the President, is a minister of the M. E. Church, South, has been a delegate to the General Conference in the U. S. A., and received the D. D. degree from Asbury College. China has been cursed with Communism. Let us hope that President Chiang Kai-shek may be used of God to further the work of the gospel among China's millions. It seems a pity that the President and Marshal Feng cannot get together. If those two leaders could be united for China's welfare and in the common gospel it would be one of the greatest blessings that could come to China in this needy hour.

V.

Years ago Kimura of Japan met Moody in California. Moody said to him, "Have you any money? He replied that he had 35 cents. "How do you expect to get to Chicago on 35 cents?" His reply was, "How do you interpret Phil. 4:19?" They parted. The Lord supplied the need and Kimura went to Chicago and had two years training there. When about to return to Japan he got as far as St. Louis. He was to speak at a missionary meeting; he was one of three. When the first two had spoken there was only one minute left for Kimura. In that one minute he said, "My name is Kimura, I am from Japan. I have no mission board or fence behind me, only Almighty God. Remember me in your prayers." As he was going out an old lady slipped something in his pocket. It was more than enough to take him to Japan.

This was heroic faith, and it takes heroic faith to bring things to pass in the kingdom of God. Trouble with so many people now engaged in Christian work, it is money and more money. I have met Oriental graduates of our American schools over in the mission fields who insisted that they should have the same salaries paid them as the Americans received and should be given their furloughs also. In my experience of many years dealing with foreign students I have suffered many disappointments. They would train in this country at the expense of our churches and colleges and then after many years in America go back unwillingly to their home land and fail to bring the fruitage that was expected of them. I have recently met a Latin American—graduate of three of our church schools, finest education, finest training at the expense of good people in the U. S. A., and today that man is a backslider; he doesn't believe in the Bible way of salvation, he is not preaching nor doing anything for God's kingdom—lost out in his soul.

The fact is that no man or woman should be sent to the mission fields who is not deeply and intensely spiritual, and who does not know God in the power of the Holy Ghost. In other words, the foreign missionary needs to be sanctified and needs to die out completely—be dead to the world, to money, to applause, to sin. Such missionaries as Hudson Taylor, William Taylor, George Bowen, etc., wrought so much for the kingdom because they were dead to the world and alive to God.

VI.

Savonarola paid the price of a real consecration. He, the son of a wealthy father, bade farewell to the luxury and ease and pleasure that could be his. He wrote his father: "That the misery of the world and the iniquities of men had driven him to that step of complete abandoning to God and his cause. He became a Dominican Monk. For some years he was a wandering preacher without much effect, but when he came to Florence impetuous eloquence took possession of him. With consuming ardor he denounced the sins of Florence, called men to

repent. Crowds would wait through long winter mornings to get into the Cathedral as soon as the doors were opened. They wanted to hear that great man preach repentance. They confessed their sins, burned up their idols and wicked books and gave themselves to God.

Would God that some Savonarola might arise to call the multitudes to repentance in our day. The kind of sermons preached to-day in the average pulpit seem to "toy with terrors before which our fathers shrank aghast." Most preachers "do not like the stern, bare, jagged words which our fathers

used in their description of sin, and so we are very busy filing and smoothing the sharp edges and deluting their somewhat loud and glaring color. . . . Is the yearning for more exquisite culture and growth or is it the evidence of partial benumbment?"

A PILLAR IN THE CHURCH.

By Rev. A. D. Shockley.

CHAPTER XIII.

THE STORY OF MY FALL.



IHAD thought that no human being should ever hear from my lips the story of my temptation and fall—of the wretched life I have lived since quitting the home of my childhood. But I feel that I owe you my life itself, and that it is your right to know every secret of my heart.

"With much of my early life you are already acquainted. You know how carefully and luxuriously I was brought up from infancy. You may not know, however, how impatient of restraint nor how my inclinations led me in wrong paths. I loved my mother tenderly, and if she alone had sought to direct me I might have been more responsive to her leading. While she possessed firmness in the government of her children, she was not insensible of the limitations of childish wisdom and thoughtfulness, and was therefore kind even when administering rebuke, or punishing for some infraction of maternal law.

"For my father I never entertained any sentiment of affection. While I feared his displeasure, I never grieved that I incurred it except for the sting of the lash which he sternly wielded. While writhing under the punishment inflicted by him, I have often cursed him in my heart. Was this an illustration of that spirit of Christ which every one must possess who belonged to him?

"He never sought to lead me to see the wrong I had done, nor the end which might be expected to follow, except by making me feel the weight of his hand in chastisement. A single reproof, tenderly given, might have changed my feeling toward him, and so have influenced my whole life. But I do not recall a single instance in which justice was mercifully dealt out—no sign of tenderness for the child or regret that it was necessary to punish that child.

"It is not, perhaps to be wondered at that my father's wishes as to my conduct had little influence with me. In fact, I took some satisfaction in doing the things he forbade me to do when I could do so without being found out. It seemed at times as if it were a commendable thing to disobey such arbitrary commands and so merciless a judge.

"When those reading rooms first opened in the city, I became interested in them from the fact that an opportunity was thus afforded me of meeting a class of young girls with whom I had become intimate at school—girls who enjoyed a romp and good time in spite of the oft-repeated caution of anxious parents not to become 'loud' or 'unladylike'. It is astonishing how quickly a knowledge of things that are evil and therefore hurtful to girlhood is acquired by girls and boys! Doubtless there is always some older one who is willing to impart the soul-destroying information, one who cares nothing for the effect the information may have upon the young girl's life and character. In my case, my first lesson was given by a girl of my own age whose brother, three or four years older, prompted her at first, and later, made other revelations of his own account.

"I knew much of the secret history of those places before I visited them myself. I think my mother must have felt misgivings

as to the propriety of letting young girls spend whole afternoons in such public, though quiet places, as she, for a long time insisted that I should never remain above an hour at any time. However, as time passed and I appeared perfectly indifferent to the attractions the places seemed to possess for the majority of young girls and boys, she lost her anxiety and willingly allowed me unlimited opportunity to amuse myself as I pleased.

"I do not think I had any inherent tendency to a vicious life. I was shocked and covered with confusion when my girl friend confided to me the story of her evil associations and immodest behavior. For a time I shunned her and tried to put out of my mind the shameful story she had told me. But as first one and then another of my girl friends disclosed their knowledge of lewd things, I lost something of my horror of such things and gradually came to take it as a matter of course, and believed that lewdness was prevalent characteristic of young and old. My peculiar temperament led me into active participation in anything that engaged my mind, and I was not long in getting to the very bottom of every inquiry to be found in every large city. I began early to acquire the art of deception which ultimately enabled me to mislead my friends in the most heartless manner.

"But it must not be supposed that I could forget the instructions my mother had given me, or that conscience did not assert itself at times and render me wildly miserable. But God has permitted every one to choose between good and evil, and while he has not failed to forewarn of the deadly results of sin, he will not coerce the will of any. Conscience may trouble for a time, but sin deadens the sensibilities and in the end, the voice of conscience unheard, because so long unheeded.

"I possessed no appetite for stimulants, but rather an aversion. My first taste of the perfectly harmless refreshments of the reading room annex left a disagreeable remembrance. While there followed a momentary exhilaration, it was followed by hours of depression for which I could not then account. But I remember now that during those hours of depression I had a peculiar longing for another sip of the seductive wine. An interval of several days intervened before I visited the place again, during which time I was conscious of a vague uneasiness and apprehension. Whether this was the effect of the drugged wine or the effort of conscience to make itself heard, I will not say. It is enough to say that I went the second time, and that I partook more freely of the refreshments set before me. But why recount the various steps in my downward career? Why revive the bitter memory of the following years until you found me deserted and at death's door?

"It may be sufficient to say that the brother of the girl friend before mentioned was the first boy, or young man, to know of my visits to the 'Ladies Room,' and the effects of the refreshments upon me. But he was too worldly wise to take immediate advantage of the knowledge to carry out the purpose he long had in mind. He contented himself with frequent allusions to the character of the place and with making lewd remarks in my hearing. But all these things had their in-

fluence upon my character and made me a vile woman at last.

"I will not weary you with the recital of all the incidents connected with this year of my life. It will be enough to say that I fell into grievous sin and lost that purity which is a woman's crown of glory.

"My passion for the opera led to places and plays which no pure woman can go without shame and confusion. Step by step I took the downward way though hiding my shame from my friends who loved me, seeming to be interested in higher and holier things. I undertook religious work more in order the more effectively to deceive those who would have helped me to lead a pure, helpful life.

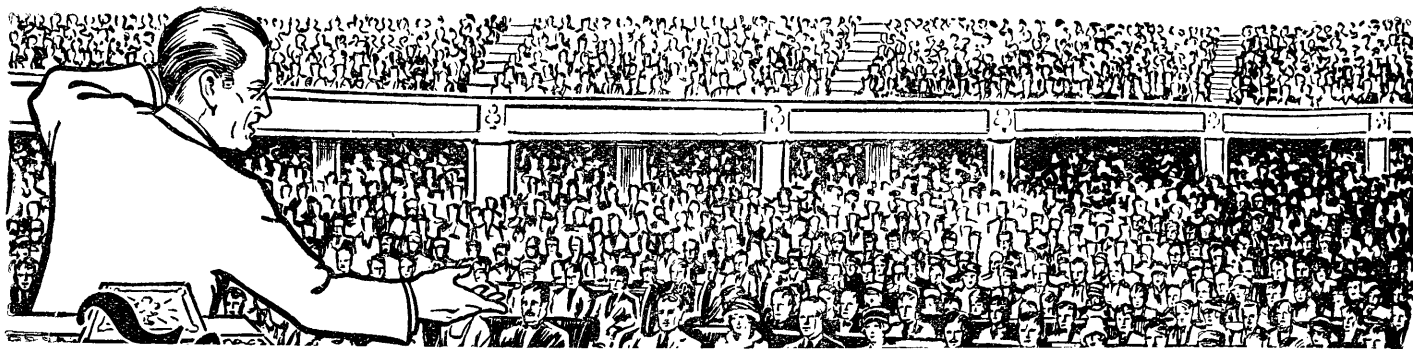
"The fear of detection, if I remained in Glenview, led me to fly from my home after breaking the hearts of those I should leave behind me. I had fallen in with an agent of an opera company, who was looking for a suitable person to take the place of one of the leading ladies who was to leave the company shortly. Having heard me sing, he offered me a chance to fit myself for the place. I must, however, begin lower down and work up to it, as he put it. I decided to do so and left my home for San Francisco, in the manner you already know.

"At Denver, Colorado, I fell in with one Herbert Dalton, a member of a theatrical company which was just closing an engagement at the Tabor Grand. He followed me to San Francisco and became my most intimate friend.

"I entered upon my work with enthusiasm and soon took the important part assigned me to the satisfaction of the company. As the severe strain of preparation for the parts assigned me, the late hours, and general dissipation began to injure my health, I began to have thoughts of the coming time, when with broken health, I should be compelled to stop. Where should I go? What should I do? There seemed but a single avenue open to me—that of marriage with Herbert Dalton, whose fine business ability would enable him to secure employment readily at a salary that would insure us a good living. I fondly dreamed that after having drunk to satiety of the cup of worldly pleasure I could easily escape the penalty for my sins and become a 'respectable' member of society.

"Gradually, and with all a woman's wiles, I brought, as I thought, Herbert to my way of thinking, and we were married. I ought to have said that some months previously, Herbert had introduced the Rev. Frank Mason, as a college friend of his, who was taking a long vacation on account of his health, and bespoke for him my society and friendship. He was a fine baritone singer and a very agreeable companion, and we were soon on excellent terms. He was, of course, the minister who performed the ceremony, in the presence of two witnesses, also friends of Herbert's. Surely, I thought, I can be happy now in spite of all the 'prudes' in the world! I am married—a wife in name and in fact! And yet I could not feel perfectly secure. Herbert did not seem to be as devoted in his attentions—though exacting to the utmost every right which the marriage ceremony conferred. I fancied that he maintained a degree of indifference toward me at

(Continued on page 6)



"TRYING THE SPIRITS."

Rev. Joseph H. Smith.

WHEN we are bidden in 1 John 4 to "try the spirits," we should be careful to notice that not only the spirits within, which may be animating or impelling us in certain directions, or suggesting thoughts or feelings within ourselves; but the *spirits of various prophets and teachers*, with the views, the sentiments or the literature they may create, are to be put to the test. And this is perhaps the predominant intent of the passage: Because (as is added), "many false prophets are gone out into the world." But we shall consider the "trying the spirits," both as to such teachers and teachings, and as to the spirits within ourselves.

Paul and John alike have been moved to give us caution as to the first of these. In 1 Cor. 13:14, false teachers are designated as "deceitful workers," "transforming themselves into the apostles of Christ;" and are likened or related unto Satan himself "transformed into an angel of light." And likewise here in John we are told of them that "this is that spirit of antichrist, that should come and is even now in the world." And by these two we are to be reminded that though not avowedly against Christ, yet secretly and subtly they are so, though as *deceivers* they would appear as the very "apostles of Christ," yet they seek to undermine our faith in him as the Son of God. Hence we are to know that not everything is Christian that poses as Christian; not all that assumes the name of Christ, not all that would figure as a Church.

Next, we will observe, since these are spoken of in Scripture as "seducers," their spirit, at least in early stages of their approaches, is that of a charmer, a spell-binder, with much of the attractive lure of the "strange woman." Hence we must not be deceived nor decoyed by the geniality, the courtesy, and the seeming fairness and the professed concern for our own interests of the affable professor, the plausible writer, the swaying orator: for all this can obtain without a touch or influence of the Spirit of God. Upon the other hand, it is a fact that as Satan can duplicate miracles, and counterfeit inspiration, so too, he can imitate the manners of a gentleman and the charity of a Christian. Neither their pretences for our welfare, nor their politeness in speech, can prove their real spirit; neither can their power to effect wonders or to draw great crowds, or sustain great followings. We must have some other tests than these.

Both Paul and John agree as to the *essential assize*. These both, as we have seen, allow that they make their claims as Christian—some even as 'apostles of Christ,' and others as not altogether against Christ but without Christ; yet both John and Paul make *real loyalty to Christ* the test of their genuineness. John puts it thus: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." And Paul says that: "No man speaking by the Spirit of God calleth Jesus accursed." (1 Cor. 12:3).

Whatever good, nice, or complimentary things they are saying or writing of Jesus, if they are denying or disputing that he is the incarnated Son of God they are not speaking by the Spirit of God. It is equal to anathematizing him to intimate that he was of carnal birth, as a writer in the *Friends Review* was allowed by the editor in a recent number to insinuate that, "Mary may have had some secret love relation unto some other man before she married Joseph." And while not many speak out so atrociously as this, still *all* who deny or dispute his birth of a virgin, confess not that Jesus Christ is come in the flesh and come out at the same place as the blatant blasphemer just quoted, in classing the Son of God as a human bastard.

Loyalty to Christ is the only sufficient proof that the spirit of prophet, teacher or author is of God. Our Lord has said that "the Holy Spirit would glorify him." This he does in manifesting his deity, accrediting his conception of the Holy Ghost, demonstrating the vicariousness of his death, in conferring the saving and sanctifying benefits of his Blood to the believer, certifying his resurrection and heralding his coming again to judge the world. And the failure of any to thus magnify the Lordship of Christ, however eloquent, logical, rhetorical, persuasive, or sweet in spirit he may seem to be has not the "Spirit of God." Let us therefore "try the spirits" of those who would be our teachers or leaders, by their allegiance to the Cross of Christ. Peter would have had a Christianity without a Calvary. But the Lord relegated him to the rear, related his spirit to that of Satan, and declared that he savored of men rather than of God.

And now as to "trying the spirits" *within ourselves*. And first it is necessary for us to recognize that *we have three spirits to deal with*: There is the *Spirit of God* which is holy and infallible. There is *our own spirit* which (after sanctification) is holy but still fallible, and there is the *spirit of Satan* which is unholy and erratic.

And here unto ourselves as well as we have seen through them without, the latter is *ever* an arch *deceiver* and poses often as "an angel of light." Many of his suggestions and solicitations are under pretence of our "rights," or our "liberty," or our best "interests." Sometimes he would justify "evil that good may come out of it." He will seek to flatter us that, because either of high calling or the good we are doing, God will make *exception* of us and allow in us what would be wrong to men in general. He would seek to show us that the moral law (and not only the ceremonial ordinances) was done away in Christ; and that we do not have to "keep the commandments" in order to get to heaven. He has even persuaded some that as some early Christians "had all things common" we do not need to be too scrupulous in our regard for the property rights of others. And some have even listened to him saying that marriages consummated before conversion were not "in the Lord" and are

therefore not "binding afterwards." These are but samples of the sayings of Satan transformed as an angel of light. There are many other such wiles of his.

Then there are the impulses, the imaginations, the thoughts and feelings of *our own spirit*; all possibly pure, but many neither preferable, practicable, nor possible. Some of our own affections or desires may be mistaken for impressions of the Spirit of God. So may our views or our notions. It is no disproof of their sanctification that holy men may make mistakes. Weakness may not be wickedness. Error need not be evil. We must not however blame all of the girations or the depressions of our spirits upon the Holy Ghost.

How then shall we "try the spirits?" That is, how detect the spirit of the wicked one seeking to seduce us, and how discriminate between our own finite spirit, and the Holy Spirit of the infinite God? There may be several minor, but there are these *three major tests*:

First, the Holy Spirit is never author of anything contrary to the Holy Scriptures. Though Satan may even quote and misapply Bible texts, and though we may not understand all scriptures, there are certain *principles* of truth in God's word which are *inviolable*. For instance, the Holy Spirit never leads to any violation nor to any lessening of conscience concerning any of the Ten Commandments. Neither is he ever back of any notion of the creation of the world other than that which is declared in Genesis and maintained throughout the Bible. Accounts of Man's Fall, and of the coming end of the world, and a future and final judgment are held by the Holy Ghost to the believing mind as fixed as the planets in their orbits. And all the Spirit's leadings maintain the mind and soul of man in obedience to the Bible's account of the Person and Plan of Christ in our Salvation.

Second, the Spirit does not lead contrary to Providence. Sometimes callings are cited ahead but never across or against God's order of events. Sometimes to further faith, but never to force either ourselves or others or things out of God's hand. Patience now, and prompt obedience next is the Spirit's method of moving the soul in the ways of God for us.

Thirdly, nothing unloving is ever of the Spirit of Christ. Not but that love must be faithful; but never fierce. It must be brave but never brutal. Even in consigning one to darkness and death for not having on a wedding garment.

Jesus represents himself as addressing him as "Friend." And with regard to them that "oppose themselves" against the truth we teach the apostle Paul enjoins us to *meekness* in instructing them, "if God peradventure may give them repentance."

Thus, by *his love*, by *his Providence* and by *his Scriptures* we may know the Holy Spirit of Christ within ourselves.

SOUL WINNING.

BY BISHOP THEODORE S. HENDERSON.

A DIFFICULT CASE FROM HIS PASTORAL EXPERIENCE.

IT was the close of a Sunday evening service in a city church. The day had not been notable. Then something happened of which I was not aware until the next morning. One of the members of that church was a foreman of the pattern shop in the Navy Yard. His height was over six feet. His muscles were like the iron in which he worked. He made patterns for the big battleships. There was iron in his blood. His name was John.

Once he had been a wicked man. Never did he deny that he needed an uttermost salvation. His sins had plunged him into deep debt to God. When a local preachers' convention met in the church to which his wife belonged, John went to hear these eager, enthusiastic men of God. Their contagion for Christ caught him. He yielded to the Savior without any reservation. All went well for several years. On the Sunday evening to which I refer some one whispered an evil report about John. At once his sense of justice knew the rumor was false. But the devil hit John when he was off guard and felled him.

He left the church in a rage. When he arrived home he said to his wife: "Kate, if that is Christianity, I am through with Christianity and the church." John knew that this gossip was not Christianity.

Still further he went in his unreasonable-ness. Turning to his wife, who had borne with him so faithfully during the years of his dissipation, he said: "Kate, tomorrow morning I go back to my cups. I will return to the old crowd." Nothing could have been more of a nightmare to that woman than such a threat. Every horror of the past years rose before her. All night long he kept her awake with that horror. And when the morning came, she was well nigh paralyzed with fear. As John left for the Navy Yard, he said to her: "There is one man in this city you are forbidden to see. If you dare to see him today I will reckon with you tonight when I come home." The man to whom he referred was myself. I was her pastor. Just as soon as John was safely at work, his wife came direct to the parsonage. What was I in that city to do, except to help people like her? She told me the whole tale.

When she had finished her story, I inquired at what hour John would finish the day's work. She quickly replied: "Oh, pastor, you must not go where John is; he would insult you. I beg you not to go." I replied: "He cannot insult me. No one who is occupied in the business of God has any time to be insulted. Leave that to me." After having prayed together, she left it to me. Four o'clock in the afternoon found me at the gate of the Navy Yard waiting for John. It was in latter December; one of the shortest days in the year. It was dark by 4:30, when the workmen were supposed to stop work. The thermometer registered below the freezing point. Keen winds blew across the harbor. As I stood there for half an hour waiting for John, I was chilled to the bone. Every kind of temptation was presented to make me give up the search. But it was life and death for that man. I would not be diverted by the devil, though he plied every art and argument. At 4:30 the big gates swung open. Thousands of men tramped out from their day's toil. John was so tall, I thought I could not miss him in the crowd. But I did. The crowd passed on. I had missed my man. The devil renewed his parley. It was late. I had tried and failed. He even suggested that I had done my full duty. Five o'clock came, and I still stood there, hoping that

John would yet come out. But it was no avail. It was bitter cold. Pneumonia was prevalent in the city. The devil suggested I would surely fall victim to it. At last I determined, by God's help, not to be defeated.

John's home was two miles away. I started for it with a prayer in my heart and heat in my blood. I must have him for God. I could not be denied. He lived in a city apartment, the third story on the left. I pressed the electric button. Through the tube I heard his wife's voice. "Is John there?" I asked. Faintly there came the reply: "Yes." Up these three flights of stairs I went as if to battle. I knew the fight was on. His wife met me at the door. Her face was ashen white. All she could do was to point me to the door of his den. He had been home for an hour. All the time I had been standing in the cold he had been home in his comfortable room. He was seated in his easy chair. As I entered his room he said savagely: "What do you want?" "I want you," said I, "what do you suppose I want?" He glared at me as if he would have liked to leap at me. I kept a respectable distance. No one knew what would happen. He evidently was raging within. His wife came in and threw her arms about his neck and besought him to return to God. He swung his big right arm and flung her aside. I wanted to leap at him, but I did not. His sweet little daughter came in, threw herself at his knees and begged him to come back to Jesus. He rudely ordered her from the room.

Then I took a chair, still at a comfortable distance. I pleaded with him for Christ's sake, for his wife's sake, for his children's sake, for my sake, to yield himself anew to God. He had not been drinking. He was bitter, hard as iron, unyielding. For an hour I poured out my soul to him. It was useless. He was unmoved. Then I drew my chair close to him. I threw my right arm about his big frame until my right hand was under his heart. Then I clasped my left hand in my right until I had him in my embrace. Calling upon God to help me, I poured into John's ear the tenderest word I knew about Christ; I pleaded until my voice broke and my strength was gone. All the while I held him to my heart. Then John fell on the floor as if he had been struck with lightning. The fountains of his heart broke. He wept; he sobbed; he cried for mercy. I thought his heartstrings would break. I cannot tell how it all happened. I found myself on the floor beside him. I wept with him. Every sob of his soul started a sob in mine. He was passing through his Gethsemane. I went through the garden with him. I "wrestled in prayer on his behalf." Calvary was a living reality to me. My heart was broken.

After a while, John jumped to his feet, threw his arms about me, put his head of iron grey hair on my left shoulder and cried aloud for me to forgive him for his insult. "There is nothing to forgive, John," I said. "You have only to ask Christ; it is he whom you have wronged." Then he did so. It was all over. John had been won back to God, not by contract, but by contact.

John has been absolutely loyal to Christ and the church since that hour. I saw John a few weeks ago still faithful, still serving Christ to the uttermost.

We will never win folks from sin and death until our souls become so stirred that we will be willing to make any sacrifice in order to win them.

If Christ was willing to pay the full price—to give his all for our redemption, then surely, we ought to deem it a privilege to give ourselves in whole-hearted devotion to his service. Let us be done with the bargain counter type of religion. Let us dedicate ourselves wholly unto our Lord and Savior. Let us pay the full price.—Selected.

If God's goodness be to us like the morning light, which shines more and more to the perfect day; let not ours be to him like the

morning cloud, and the early dew, that passeth away. Those that would be satisfied with the fatness of God's house must keep close to the duties of it.—Matthew Henry.

A Splendid Offer.

Now that the long winter evenings are here you should supply your center table with books that will not only entertain, but be profitable to the whole family, especially the young people who may be in your home.

The world—and the church too—seems to be going mad over cards, dancing and movies. It does not occur to the church members that they are supposed to leave these things behind when they take upon themselves the vows of the church, but indulge in them just as freely as they did before they identified themselves with the church.

We are so anxious for the people to get light on these subjects that we are making an unusual offer in order to induce people to supply their boys and girls with such reading matter. We have twelve books that sell for 25 cents each, and we are lumping them in one lot and propose to sell them for the price of eight, making \$2.00 for the entire lot.

Let me give you the names of them and then you may judge for yourselves whether we are offering you a bargain or not. Here are the names of the twelve books, each one priced at 25 cents, regular price.

Flirting with the Devil, by C. H. Jack Linn, treats of cards, dancing, and movies.

Riches of Faith, by M. M. Bussey, a wonderful faith tonic.

Lest We Forget, L. J. Miller, on what the fathers have to say on sanctification.

An Exposition of the Lord's Prayer, R. A. Danskin, a prayer tonic.

The Tongue of Fire, A. P. Gouthey, treats of backbiting, a timely book.

Mary of Bethany, Ella M. Parks, a message to young women who seek a closer walk with God.

Fragrance, Sweetness and Power, a new book by J. M. Hames, the purpose of which it is to stir up God's people to deeper devotion.

New Paths in Old Pastures, Albert G. Stone, a brand-new book written and dedicated to the youth of today whose hands must hold the torch that shall light Tomorrow's Pathway.

Spiritual Shocks, another book by J. M. Hames, dealing with Conscience, Record and Judgment. This book will stir you to self-examination and prayer if anything will.

The First Ten Thousand Years in Hell, a most thrilling and searching book.

The Nightingale of the Psalms, by Aycock, a wonderful seller; 50,000 have been sold and still selling.

Crossing the Deadline, by H. C. Morrison, or the Crucifixion of Jesus Christ. This is a book you can read every day and each time find something to stir you to better living.

Now is not this a galaxy of literary gems? Any one of them is a reservoir of truth that needs to be placed before the rising generation. Friends, do not fail to take advantage of this remarkable offer to get this whole set of twelve books for only \$2.00. And then every member of the family read them, pass them to your neighbors and help to break down the craze for the dance, cards and movies, and other harmful amusements. You can't talk back to a good book, but the truth will soak in and take root and bring forth a harvest of fruit in better living and more consecrated devotion to the church.

These books are beautifully bound in illustrated covers which makes them most attractive. I am telling you about them because I want to help you and yours to shun the paths of worldliness and vice that lead to destruction in the end.

I am yours to fight the World, the Flesh and the Devil. MRS. H. C. MORRISON.

Order from Pentecostal Publishing Co., Louisville, Kentucky.

A PILLAR IN THE CHURCH.

(Continued from page 3)

times that amounted to almost revulsion. How he could spend whole nights away from me, I knew not where, without a thought of how I should amuse myself. And then I made the mistake of upbraiding him of unfaithfulness to his marriage vows. All this did not occur at once upon our marriage, but required nearly a year for development. An event, which when I became aware of it, I thought would bind us more closely together, seemed to anger him greatly. In his mad fury he cursed me in foulest language, and told me that I was to be the mother of a child born out of wedlock, the marriage ceremony having been but a mockery and the Rev. Frank Mason, an apostate whom his church had excommunicated, the marriage license a stolen one upon which no return had ever been made, the witnesses tools of his who had lent themselves to the deception because of some offense I had given them in other days long forgotten by me.

"When I informed him that I held a marriage certificate duly signed and witnessed which justified me in the eyes of the world, and in the eyes of the law as well, he scornfully replied that two other women held similar documents which had not been found of any value in a court of justice where the license to marry was not a matter of record. With this taunt on his lips, he went from my presence and I have never seen him since.

"When I realized what all this meant to me and the unborn babe I thought I should die. Then I could begin to fathom the devilish character of the man to whom I had bound myself by vows which I felt were recorded in Heaven. Hour after hour the bitterness of death seemed intensified until reason gave way and I became a raving maniac. I never knew when my child was born or what became of it. How long my reason was dethroned I cannot tell. Others have told me six months elapsed before I began to regain my mental balance.

"Having a somewhat expensive wardrobe at the beginning of my sickness, I was cared for by the woman in whose house I was living at that time, with the expectation that she would be well paid for her trouble. She believed that I had plenty of money, as she noticed that I denied myself nothing my fancy called for. But when she found that I was penniless and friendless, she avenged herself by confiscating all my belongings and disposing of them to suit herself. When all was gone she unceremoniously turned me into the street. I earned enough to keep soul and body together in ways I need not mention, and vowed to live only for vengeance on the devil who had wronged and deserted me! Day and day I sought for him, I secured the services of a detective, to whom I confided the story of my wrongs. I could not promise him any other reward than that of the gratitude of an outraged and unhappy woman. He pitied my evident misery and registered a solemn vow to find Herbert Dalton and bring him to justice, if it took a lifetime to do it. I never relaxed my efforts to find him and punish him with my own hand. But I was seriously hindered in this purpose for the lack of funds which I must earn before using.

"In this extremity my voice was my capital, and my street singing attracted many who were moved to pity by my evident distress of body and mine. For I was sick and sorrowful indeed. Only my strong will made it possible for me to keep up day after day, and night after night for many weeks—itinerating from city to city in the vain hope of coming upon Herbert Dalton and settling the heavy score between us. At last I grew utterly hopeless and realizing that illness and possibly death were near at hand, I quitted Los Angeles, where I had gone two months before, and returned to San Francisco.

"Having saved up a few dollars I took

lodgings where you found me and took to my bed sick, as I believe unto death. I am only able to recall dimly the events of the next day or two—the calling of a physician and the awful agony of body and mind which ended in delirium.

"There you found me and brought me back to consciousness and peace, sweet peace, which I have found in trusting in Jesus. He has lifted the burden from my soul and taken me into his love and compassion."

Thus Jessie ended her story. The reader will have noticed that there has been no attempt to cover up her sin or justify herself. She did not seem to desire that fact to be known that she had made her debut before the public under very flattering conditions and won immediate recognition as a talented woman—that the company reaped a golden harvest largely through her popularity and that but for the dissolute habits which she indulged she might have enjoyed uninterrupted popularity so long as she continued in the profession. These facts came out through questions asked from time to time by Mrs. Queerman.

We will follow Jessie, her brother, and Bessie Queerman to Glenview.

(Continued)

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of drys do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

LINCOLN ON PROHIBITION.

Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it in their hearts. . . .

If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then indeed will this be the grandest the world shall ever have seen.

—Lincoln in his Washington's Birthday Address, 1842.

THE SIN OF MEDDLING.

E. E. SHELHAMER.

"Forbear thee from meddling with God who is with me that he destroy thee not."—2 Chron. 35:21.



THESE were the words of a heathen king, Necho of Egypt, to Josiah, king of Judah. It seems that Necho was about to continue the Egyptian conquests in Asia, especially along the river Euphrates. In so doing his nearest route was along the sea coast of Palestine to a point about fifty miles north of Jerusalem where his army disembarked and started to march across the country via the plain of Esdraelon. King Josiah objected to this, though Necho was ready to pay for the privilege of taking the land route, which was nearer. But Josiah stoutly refused and went out to intercept him and there lost his life. Yes, "He that passeth by and meddleth with strife belonging not to him, is like one that taketh a dog by the ears"—he is likely to be bitten.

Now Josiah was a remarkable youth. Few like him today. At the age of eight he be-

gan to reign and at sixteen made a covenant to put down all idolatry and revive the true worship of Jehovah. At the age of eighteen he kept the passover of which it is said, "There was no passover like to that kept in Israel from the days of Samuel the prophet." Josiah, himself gave "thirty thousand lambs and kids, and three thousand bullocks." In this he surpassed all other kings.

But was it not sad that after all the good he did he should suddenly come to an untimely end, while in the prime of life, *simply because he stepped aside and "meddled"?* Let us notice then the cause and cure of this baneful habit—meddling.

1. *Idleness.* This is a curse to any people. It has caused the downfall of kings and the overthrow of empires. David was invincible until he "tarried still at Jerusalem," and ceased to fight the battles of the Lord. Then when ease, luxury and popularity came, he went down with a crash.

We are told that, "This was the iniquity of Sodom—*Pride, Fullness of bread, and Abundance of Idleness* was in her and in her daughters." These three things will ruin any family, city, or nation. It would put an end to a lot of divorce scandals if a host of idle men and women could be kept busy caring for a home with several children. They have too much time to gad about and meddle with the affairs and affections of others. As long as Josiah was kept busy cleaning up around home he had no time to meddle with the quarrels of other kings.

2. *Curiosity.* One old writer said, "Idleness and curiosity married together beget envy." This is certainly true! Let any one be idle and curious and he will be likely to pry into the affairs of others where he has no business. The result will be he will stir up a lot of trouble between close friends. "It is an honor for a man to cease from strife; but every fool will be meddling."

Had Josiah remained at home and been content to enjoy the smile of his own God and his own people, he would have lived to a good old age and died in peace. But his curiosity was aroused when he found that Necho was making haste to forestall his Babylonish rival. This curiosity drew Josiah away from his place of security and he was slain. I may be preaching now to some one who, back yonder, brought upon yourself suffering and sorrow because you were curious and did not remain at home. Jacob and his household were disgraced and an awful slaughter followed because his daughter, Dianah, "went out to see the daughters of the land." She was not the only child to bring upon herself and her people ignominy as a result of going to parties and pleasure resorts.

I have made it a rule to stay away from auction sales and similar places where there were "Special Bargains," unless I knew beforehand what I positively needed. Several times have I disregarded this rule to my sorrow and have gone just to see the sale or the crowd. I either bought something I did not need because it was cheap, or was asked by a "special" friend to go on his note. I need not tell the rest. Nehemiah was invited to attend a great gathering of nobles but replied, "I am doing a great work so that I cannot come down; why should the work cease whilst I leave it?" Of course this caused offence, but he pleased his God and saved his head. Good Lord keep us from allowing curiosity and sociability to turn us aside from the chief course of our lives.

3. *Self-Sufficiency.* No one has time nor disposition to meddle with others until he first becomes unduly elated over his own real or fancied success. Amaziah, king of Judah, sent a challenge to Jehoash king of Israel saying, "Come, let us look one another in the face." But Jehoash replied, "Thou hast indeed smitten Edom and thine heart hath lifted thee up; glory in this and tarry at home;

(Continued on page 7, col. 3)

GLEANINGS FROM THE EVANGELISTIC FIELD

NANKWANTAO, SHANTUNG, CHINA.

Dear Friends of The Herald Family:

As we begin this letter we are sitting on a small brick platform, located in the angle of a large L-shaped church, in a little mud-walled village of western Shantung Province. Between the two sections of the L is a five-foot-high brick wall separating the men from the women. Each side is packed to the platform; at least two eager listeners occupy every window, and still more are trying to crowd in at the doors. Men, women and children are apparently dressed alike, except that the men's outer garments extend below the knees, while the women's are little more than waist length. All wear thick blue or black, cotton padded blouses and trousers which are tied at the ankles. Most of the women hobble in on little bound feet, averaging from three to five inches in length, many of them with naked babies tucked in the front of their blouses next to the skin.

As the preacher delivers his message almost all listen with rapt attention. Just now the chauffeur started the motor in the car which brought us in over the rough cart roads or through cultivated fields. There was a clamorous rush for the door. Non-Christians, with little respect for the "Jesus Christ Meeting," wanted to see the foreigners' "horseless cart" in action. It is often necessary to put a canvas cover over it to keep inquisitive boys from digging holes in the enamel to see what is underneath. After the car had moved away most of them came back, unaware that they had committed any breach of etiquette, some crowding to the front again to find their seats which had been quickly occupied by those more interested in the service. Things had quieted down again when a man in the back cried, "Sa'er" (third son). Number three, a boy of ten sitting on the front seat, answered, "Aih" and rushed out after his father.

A few weeks ago this entire section was in the hands of bandits, who carried off or consumed almost everything of value. Live stock, including chickens and beasts of burden, has disappeared from many communities as a result of the ravages of these murderous vandals. Most of the temples are in ruins and bullet holes through church walls or windows tell of the seriousness of the conflict. As we traveled the hundred miles from the nearest railroad to our present location we were forced to go far out of our way to avoid certain bandit-infested areas. However we were told that these were "good" bandits. They only wanted our valuables and would carry off a missionary only occasionally to protect them from soldiers. A certain robber chief recently said to a friend of ours who was in his possession, "Rest your heart; you can count on us to protect you missionaries. We are engaged in the same great work as you. You are here to save the people and so are we."

How we praise God for the consciousness of the Spirit's abiding presence during these days. As they have been rich in new experiences, even more so have they been rich in spiritual abundance. Great blessing has come to us through mingling our efforts and prayers with the consecrated, Spirit-filled group of men and women who have so nobly advanced the work of the National Holiness Association in the face of unspeakable dangers and difficulties. Their sacrifices have been many but giving much has brought them an abundant harvest in gracious experiences. Notwithstanding manifold hindrances because of Red influences, war conditions, and outlaws, we find the work in a healthy condition; rapid in advance, powerful in influence, and successful in its endeavor to lead sinners to Christ and believers into the experience of holiness.

With respect to visible results the work is somewhat harder here than in Korea. Meeting houses have been packed, attention good, and conviction deep, but we have experienced more difficulty in getting souls to the altar. However in the last four services more than fifty have gone to the enquiry room or remained in the front of the church to pray. Many of these have glowingly testified to victory. Praise God! We are convinced that the seed is falling on good ground, and that these souls are hungry for Christ. Pray that it may bring forth an hundred fold.

Our present plans call for two more weeks in the interior with the N. H. A., after which we will be engaged in Peking, Tientsin and vicinity for at least a month with the Oriental Missionary Society, Methodists, and N. H. A. Headquarters address continues to be Box 1489, Shanghai, China.

Asbury Foreign Missionary Team.

Crouse, Erny, Kirkpatrick.

P. S.—Since beginning this letter a wonderful service was conducted in which more than fifty women and some men came to the altar. There followed a wonderful season of getting right with God.

GREEN COVE SPRINGS, FLORIDA.

My summer campaign of some 4,500 miles of travel, with about 1,200 at the altar of prayer, has ended. The drouth-stricken country from Galveston to Fall River, Kan., was bad indeed. There had been no rain all along the line. I went into the interior sixty miles from the railroad and found hundreds of families out on the plains with nothing growing on the land. People had rushed into that part of the country because, a year before, they had a great crop of wheat; this year there was nothing. It is heart-sickening to think about it. People would stand around crying that no one cared for them or

their children. It is a true saying that 'man's extremity is God's opportunity.' These people want to know God. We preached the gospel to them, notwithstanding the fact that the heat was 112.

I came across at Huntsville, Texas, where the State Penitentiary is located with 2,000 prisoners; not two blocks away was a church costing \$85,000, which advocated sinning religion; but you had only to look from the pulpit of the church to the gray walls of the Pen to see and know what sin is doing. Yet there are some who preach that we have to sin every day in thought, word and deed. I cried out, "Is there no balm in Gilead?" Was the angel mistaken when he told us that "His name shall be called JESUS, for he shall save his people from their sins?" If our preaching for the past 75 years had been from Romans 5:1, 2, instead of from Romans 3:12, the churches would have blossomed like the rose and there would be an altar call for sinners at least, every Sunday night, and the hymn would ring out, "Oh, mourner in Zion, how blessed art thou."

In the seven months of our tour we had eighteen revivals and turned down fourteen calls. The people are tired of speculation; they want action. We are now home for a few weeks' rest. We took Jesus' advice in St. Mark 6:31. We expect to open a campaign in Jacksonville, Fla., soon. This is the gateway to the great sunny state of Florida and the people all over the nation pass through this city. There is no holiness center here. Pray that the Lord may open the way for a work here along full salvation lines. I am delighted in the service of my Lord. Let all the people of God look up, for the coming of the Lord draweth nigh.

Yours for the Kingdom,

A. D. Buck.

REPORT OF VICTORY FROM NEW ORLEANS, LOUISIANA.

At the Annual Assembly of the Louisiana District of the Church of The Nazarene held at Shreveport, La., we were assigned to the New Orleans Church of the Nazarene recently organized through the efforts of Rev. Ed. N. LeJune, assisted by Rev. G. N. Akin and wife. We arrived here shortly after the Assembly and found the same number as did St. Paul at Ephesus, twelve members, but faithful souls willing and anxious to do their best for Jesus and his cause. They gave us a very warm welcome, and we went to work searching for a place to worship and live. After a month's diligent search we secured a place admirably adapted to our needs, a neat auditorium 42x19 feet, with nice quarters and Guest or Prophet's Chamber. Some forty souls have sought the Lord since we entered into our place of worship thirty days ago. Sinners and backsliders have been saved, believers sanctified, and sick folks have been healed. To our God we give all the glory.

We have had several of God's choicest saints stop over and bless us this month. Uncle Buddie Robinson gave us a week-end, and Brother Akin, our excellent District Superintendent, has visited us twice. Rev. A. J. Valery of Memphis, Tenn., and Rev. Mrs. L. J. Coca, both gave us a good message that helped us on the way. The need is so great and the pressure of sin so heavy we need the prayers of God's holy people everywhere that we may be able in God's name to plant a great scriptural holiness work in this beautiful southern city, a city that has lived under the flags of four great nations, but mostly under the power and dominion of the Devil. A priest-ridden city, where sin and crime hold high carnival, but where thousands need our Christ and full salvation. We are anxious to get in touch with holiness people elsewhere who have friends and loved ones here who might be interested in a place where they can worship God in the beauty of holiness. Write us and them, and visit us at 1712 Baronne Street, if passing through.

H. A. Forester.

REPORT OF MEETING.

Just closed a good meeting at old Asbury Chapel, a Methodist Church near Beckwell, Ind. More than fifty were at the altar. Eighteen heads of families were converted and several sanctified, while others renewed their covenant with the Lord and were blest.

Rev. Burton, the pastor, is certainly an exceptional pastor and is greatly liked by his people. Eighteen joined the church Sunday morning and received the ordinance of baptism. Our next meeting is with an M. E. pastor at Danville, Ill.

E. G. Grimes.

HYATTSTON, MARYLAND.

We just closed a union meeting at Hyattston, Md., with the M. E. and M. E. Church, South. The crowds were very good from the first and continued to grow until on the first Sunday night several were turned away. The second week of the meeting we changed to the M. E. Church for it was some larger than the other. But this church was well filled on Monday night and the crowd increased as the week went by. All available space was used by chairs or people standing, and on the closing Sunday night the church was filled almost two hours before the regular preaching time and enough were turned away to make a fair size crowd.

Rev. Barnes and Jordan were the pastors and they stood by us and cared for the singing in a splendid manner. Our first break came on the first

Sunday night with some twelve at the altar. The afternoon services were well attended, the church being one-third full or more. These services were gracious times with as many as twenty-five at the altar at one service. There was not a barren night service after the first break. In all there were a hundred who gave definite testimony of being either saved, reclaimed or sanctified. Some of the older people felt that it was the greatest spiritual awakening that the town had enjoyed for many years. We thank God for these victories. The outlook for this year is bright and we rejoice to keep busy in revivals.

J. R. Parker.

TWO GOOD REVIVALS.

We have just closed a campaign of six Sundays and five weeks, three weeks in Calhoun, the county seat of McClean county, where we have a splendid people and church. The women of the church and community held five group prayer meetings in different sections of the town the first week, following this, five different groups held prayer meetings at the church twenty minutes before the worshipful services began. There were some bright, genuine conversions at the altar, the church was greatly revived and eleven have been received into church with more to follow, and one infant was baptized. The prayer meeting and Sunday school have greatly increased in attendance.

The Rumsey revival closed with more than twelve conversions at the altar and eighteen additions to the church, and two infants baptized. The last Sunday afternoon service can never be forgotten. There were seven saved at the altar. One young man was brightly saved at the altar the last night. One seeker did not get through. Some after-services are being held to get this seeker and others under conviction saved. There have been thirty-five received into the church in these two churches since conference at Bowling Green under my preaching. God has all the praise.

C. K. Dickey, P. C.

THE SIN OF MEDDLING.

(Continued from page 6)

for why shouldst thou meddle to thy hurt. But Amaziah would not hear. Therefore Jehoash went up. And Judah was put to the worse and fled every man to their tents."

It was after Josiah had put down all idolatry in his kingdom, re-captured and rebuilt the waste cities and had rest on every side, that he vainly over-estimated his ability to go against, perhaps the most powerful kingdom in the world. The heathen king tried to dissuade him saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war. For God commanded me to make haste; forbear thee from meddling with God who is with me, that he destroy thee not." I gather from this incident that the sin of meddling is so great, so inexcusable in the sight of God, that he will permit, yea assist, a wicked nation in afflicting and punishing a more righteous nation for this offence. How terrible then, yea how unpardonable must be a spirit of self-sufficiency. No marvel that we read, "Pride goeth before destruction and a haughty spirit before a fall."

Many a man started out poor and unnoted. But by diligence and frugality became influential. How sad then to see him become overbearing and fling to the winds those qualities which built him up. Many an illiterate, but natural born preacher or leader began his career in a very humble way. But through much prayer and fasting, coupled with hard study he came to the front and was accorded a place with the mighty ones. How sad then if he becomes independent and self-important! Josiah's sad and beclouded end should teach all of us the danger of disregarding reproof, though it come from a heathen. And what is a sure preventative for meddling?

1. Mind your own business.
2. Listen to others, even sinners.
3. Seek and obtain the fiery baptism with the Holy Spirit.

If You Want Something

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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(Continued from page 1)

gration because immigration was pouring millions of Romanists into this country. Politicians are afraid of millionaires and Romanism, the result being that we have millions of native-born laborers without work because certain powers have manipulated Congress and overflowed this country with foreigners who can be manipulated by politicians, and thus keep down wages. This tremendous raw foreign population is largely responsible for a great percent of the crime committed, and the idle millions of American-born men who must eat their bread in the sweat of their brow, or stand in line for a hand-out.

Two years ago the President ought to have asked Congress for a bill stopping immigration of labor, and any Congressman opposing the bill ought to have been hung in effigy or otherwise. Since the vetoing of the bill to which I have referred, some immigration laws have been passed restricting the flood of foreigners flowing into this country. If Congress had slammed the door two years ago we would have a very different industrial situation, and no great labor problem.

"Well," says some reader, "what of your business is it?" Say, brother, this is preaching. The Devil is running things in this nation and we are coming to even more perilous times. Just one more short article on this subject and you may rest. But we are headed toward disaster. The universities are centers of unbelief; in many of them there is sex teaching that is destructive to purity, to virtue and modesty. The Bible is the subject of ridicule. Jesus is the target of sarcasm, and the lower lusts are rampant. Meanwhile, there is a tremendous revolt in Methodism against revivals of religion; an open attack on the Bible doctrine and experience of the new birth is on at this moment. In many church schools and pulpits the historic faith of the Church is being assailed. In many of our great city churches the regeneration of a sinner is almost unknown. Hell enlarges itself and we rush forward to the breaking up of the old political parties, and the spiritual dearth of the Church, Atheism in the schools, crime, mobs, revolution and bloodshed. There is only one remedy—a great revival of religion. I believe if we have that we shall have to begin it out of doors.

(Continued)

ONE OF THE GREATEST NEEDS OF THIS COUNTRY.

Well, what is it? You may not agree with me; I hardly think you will, but if you do not I am right and you are wrong. What we need is

Evangelists—

Men filled with the Holy Ghost with no desire for wealth, promotion or anything this world has in the way of honor and office. Men who do not fear the face of men; sons of thunder who will walk from place to place, if need be, sleep in barns, if they can do no better, take a hand-out at the back door if necessary. We need men who can, and will, preach, and will be heard in spite of men and devils. Yes, we need an army of God-called, blood-cleansed, Spirit-filled, mighty Evangelists.

There are Thirteen Hundred Million Babies Due to be Born in The Next Four Decades.

WHAT WILL BE THEIR COLOR?

CHAPTER III.



N the white man's World War white men insisted on colored men engaging with them in killing white men. They organized regiments, hundreds of them, of black men, red men, yellow and brown men, trained and taught them how to kill white men.

"Very well, Mr. Editor, what is your objection?"

It is this: The Devil is set to break the power and leadership of the white race. The white race wrote the Bible, Old Testament and New; the white race furnishes the apostles and missionaries of the world. The white race has built up Bible societies, missionary societies, and had the leadership in world evangelization. The white race has been a favored race, and God has used it largely in carrying forward his work of salvation in the world.

The Devil, who is the greatest deceiver of men, has for some time been marshalling his forces against the white race. The liquor traffic, the movies, the modernistic preachers, the skeptical school-teachers, the godless newspapers, are all agencies of the Devil seeking to break down, bankrupt and destroy the leadership and world domination of the white race. The old deceiver well knows that if the liquor traffic is suppressed in these United States European nations will be compelled to follow; hence, he stirs up millionaires, politicians, fashionable women, his preachers and all of his hosts to fight prohibition. It is remarkable how completely the Devil owns most of the newspapers and magazines of this country.

If the Devil can keep white men drunk, reeking with tobacco, break up the home and bring on one great white man's war, he will have things in shape for the colored races to demand a settlement of accounts at the point of the bayonet. Japan is ready; the whole of China is one vast military school. The difference in the training in the military schools in this country and in China is that in this country the cadets use blank cartridges, and when they charge bayonets they stick their bayonets in sacks of sawdust. In China they use ball cartridges and stick their bayonets in China meat. They can use that method over there and have plenty of Chinamen left to put twenty-five, thirty, or even forty millions under arms when the time comes to settle accounts.

Well, so much for that much. I now want to bring you to think something of the color of these coming thirteen millions of babies. To begin with, remember that there are in round numbers some five hundred millions of white people on the globe, and something like twice that number of colored people. Think several minutes on that phase of the

subject when you consider reproductive power. Is it not quite possible from this fact alone, that we may expect that for the next half century the babies coming into the world will be two to one colored?

It must be remembered that it has become unfashionable for white women to have babies. Let it be known that a white baby is on its way to this world, in most any well civilized community it will raise a disturbance, and the party of the second part will be thoroughly abused. If you do not know this you are too ignorant of conditions to receive instruction. Right now there is being organized a tremendous opposition to the birth of white children on this globe. This antagonism to the birth of white children is meeting with great success, and is sweeping the country. It will demand legislation on the subject specifying who shall be allowed to have any children, and how many shall be permitted in families that have any.

I shall give you some interesting facts on this subject next week.

(Continued)

Those Three Thousand Idle Preachers. No. III.

I am more and more interested in the *three thousand idle preachers*. I believe I know they can shake this nation if they will. They can consecrate, they can pray, they can get a baptism and filling with the Holy Ghost that will empty half of the churches of this nation; if they preach out of doors the people will go to hear them.

Preaching in the power of the Holy Ghost out of doors is the most attractive thing in the world. Do not forget the *out of doors*. John the Baptist preached out of doors, John Wesley, so did William Booth. These out-of-door preachers started something. The greatest need of our times is for some one to start something; something real, you understand, that will have divine power in it to keep it going, once it is started.

Let three thousand idle preachers quit being idle, pray fire down upon themselves, and go to preaching out-of-doors and they will break the spiritual ice gorge of this nation, and let revival rivers flow. What a wonderful opportunity these three thousand preachers have! They could almost ruin the Radio preaching business. The people would run away from a talking machine with a modernistic metal voice and rush into the streets to see a man on fire with the Holy Ghost, blazing and not consumed, you understand.

I will put these three thousand idle preachers against all the committees and programs of all the churches, if these idlers will get in earnest, get a Jacob's spell of holding on until "thou fill me with the Holy Ghost."

Getting down to bare facts, they had better get busy. God did not call them to be idle, but to win lost men to Christ. Any man who is God-called can get a baptism with the Holy Ghost that will make him a spiritual magnet that will move things. All the combined powers of earth and hell cannot keep him from preaching, winning souls, and gaining heaven in the end.

Now who is going to say something? GO TO IT!

A Word to The Herald Family.

I have now been in California thirteen weeks; seven of them have been spent in sanitariums; four weeks I put in in revival work. I got a good rest in the sanitarium at Loma Linda; went out and preached twelve days and came close to a relapse. Some good friends hurried me down to a sanitarium in Southern California where I have been for four weeks. My health is improving and I am hopeful. The Lord has

been very gracious to me and given me many songs in the night.

The night-time is hard on sick people. Disease seems to like darkness. My sufferings have been far more severe in the night, and the songs that come to me in the night are those no one ever sang, and have been a great help to me.

I must confess I have preferred to live a while longer, if it be in harmony with the Lord's will. One thing that now has a deep interest to me is the camp ground at Pentecostal Park, near Glasgow, Ky., located on the old farm where I was reared. We are rebuilding the tabernacle and planning many improvements there. I long to live to see it well established and a thousand sinners converted and many Christians sanctified there. The people in that surrounding country are very dear to me.

I have cancelled all of my engagements for the present. You may join me in prayer for my health and this camp ground, if you wish.

Your brother in Christ,

H. C. MORRISON.

THEY CAME TO THEMSELVES

MRS. H. C. MORRISON.

As I was glancing through *The Wesleyan Methodist* the other night and read a wonderfully touching incident that holds some lessons which we all might learn. Most of us are too sparing of our bouquets to the living, but wait until the forms of our loved ones are cold in death before we realize what they were worth to us, then shower the roses upon their lifeless corpse when they cannot enjoy their fragrance nor appreciate the love that prompted them.

In this story, the mother lay dying, having given up to die. She thought the family could get along without her, as they had not indicated that she was of any special value to the home. But when they found out that she was slipping away, they began to realize their loss and what a vacuum there would be in the home when Mother was no longer its center and circumference.

With the hope that those who read this incident may be more thoughtful and considerate of their loved ones while living, I am giving this beautiful story to our readers, and as you read it, may you resolve that hereafter you will scatter seeds of kindness while the loving heart can appreciate them and know that you really love them.

Beyond the Skill of Doctors.

The windows of the great house were darkened, the door bell muffled, and the pavement in front strewn with rushes, while the physician's car waited. In the hushed chamber Mrs. Allison lay still, with closed eyes. Doctor and nurse bent over her in anxious ministrations, but the expression of the wan features never altered, and, beyond a faint monosyllable elicited with difficulty in reply to a question, no words came from the pallid lips. The watchers exchanged significant glances.

"I will be back in an hour," said the doctor, glancing at his watch.

As he stepped into the hall a waiting figure came forward to meet him.

"How is she now, doctor?"

The doctor shook his head.

"Shall we go into the next room, Mr. Allison?" said he. "I will speak with freedom there."

The two men sat down facing each other, Mr. Allison grasping the arms of the chair as if to steady himself. The lines of his strong, masterful face were drawn and drops stood on his forehead.

"May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some secret grief or anxiety is preying upon your wife's mind?"

"Secret grief—anxiety? Certainly not! My dear doctor, how could you imagine such a thing?"

"I beg your pardon, Mr. Allison. It occurred to me only as the remotest possibility. The facts of the case are these: The force of Mrs. Allison's disease is broken and she is absolutely without fever, yet she shows no sign of rallying. On the contrary, she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical response to the remedies employed, but she apparently lacks even the slightest interest in anything,

including her recovery. Unless this condition be speedily changed—which appears altogether unlikely—I can no longer offer any hope. The patient is evidently drifting away from us, while we stand powerless to hold her back."

Mr. Allison groaned aloud and laid his face in his hands. The physician rose and, after a few sympathetic expressions, left him alone.

Meanwhile in the sick room the nurse busied herself with conscientious care about her charge. There was no perceptible movement in the outlines of the quiet form lying upon the bed, and the skilled watcher had no suspicion that behind the shut eyelids and apathetic features, mind and spirit were still active.

"It isn't so hard to die after all," ran the slow current of the sick woman's thought. "It's easier than to live. One grows tired, somehow, after so many years. It seems sweet just to stop trying and—let go! I have accomplished so little of all I meant to do, but—the Lord understands! The children will miss me for a while—poor dears!—but sorrow isn't natural to young people. I'm not necessary to them as I was when they were little. It would have been dreadful to leave my babies, but now—it is different! Helen has her lover—Roger is a good man, and they will be going into a home of their own before long; and Dorothy—so beautiful and such a favorite—her friends must comfort her; and the boys—somehow they seem to have grown away from me a bit. I ought not to mind it. It must be so, I suppose, as boys grow into men. It will be hard for their father, but he is so driven at the office—especially since he went into politics—that he can't have time to mourn as he would have mourned years ago, when we were first married. How happy we were—so long ago—in the little house on Carleton Street, where Helen was born. Henry has been a rising man. Any woman might be proud to be his wife. Some say I've hardly kept pace with him, but I've loved him—loved him!"

The air of the room had grown heavy and the nurse set the door ajar. A sound of suppressed voices reached the ear, and she glanced anxiously toward the bed, but the sick woman showed no signs of consciousness.

"I need not close the door," she said to herself, "she hears nothing."

Once more skill and training were at fault. That which in the nurse's ear was only an indistinct murmur, to the nerve-sense, sharpened by illness, slowly separated itself into words which made their way into consciousness, awake and alert in the weak frame, as if spoken along some invisible telephone line of the spirit.

"O Helen!" Could it be Dorothy's voice so broken and sobbing? "No hope! Did the doctor say that?"

"None, unless her condition changes—those were his words father told me." The words of water in a cave.

"But she was better yesterday!" That was Bob, the handsome young collegian, who had been summoned home when his mother's illness caused apprehension.

"So it seemed; but she does not rally—she takes no notice."

"But she can't be going—to die—and leave us! She wouldn't do such a thing—mother!"

The tones of sixteen-year-old Rupert were smitten through with incredulous horror.

"I really don't understand it," answered the older sister. "She is drifting away," the doctor says. O Dorothy! O boys! O boys! she said in a low, intense voice, "we haven't any of us looked after mother as we ought. We have always been so used to having her do for us. I have been miserable selfish since—since I had Roger—I didn't mean it, but I see it all now."

"You haven't been one half so selfish as I," sobbed Dorothy. "Here I have been rushing here and there, evening after evening, and she often sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth so much to me as mama's little finger!"

"And I've been so careless about writing her regularly." There was a break in Bob's voice. There was always something or other going on out of study hours, and I didn't realize. It was so easy to think mother wouldn't mind; and now—why, girls, I could never go back to college at all if there weren't to be any more letters from mother!"

"I haven't kissed her good-night for ever so long," said Rupert. "I'd got a fool notion that it was babyish. I always used to think I couldn't go to bed without it. I wonder if she ever missed it. I've seen her look at me sometimes when I started upstairs. What sort of a place would this be without mother? I should want to run away—or drown myself!"

The door of the sick room opened a little wider and Mr. Allison entered noiselessly.

"Is there any change?" he said.

"Apparently none, Mr. Allison. She lies all the time like this. One hardly knows whether it be sleep or stupor."

"How long?"—the strong man, choking, left the question unfinished.

"It is hard to say," answered the nurse pitifully; "but she has lost ground within the last twenty-four hours."

The husband knelt at the foot of the bed behind a screen which had been placed to shade the sick woman's face from the light and rested his head upon the coverlet.

"My little Nellie!" he moaned, as if unconscious of any other presence in the room. "The mother of my children, spare her yet to me, O God! that I may have time to teach her how much dearer she is to me than money or lands or honors! Take her not—"

"Mr. Allison!"

It was the nurse who touched him. There was a quiver of suppressed excitement in her voice. He rose to his feet. His wife's eyes were open—the pallid features illuminated. The wasted hand moved feebly toward him across the white counterpane. He fell again on his knees and pressed the thin fingers to his lips.

"Henry—darling!"—the faint, thrilling voice seemed to come from very far away—"don't grieve—any more! I am going to get well!"

Long afterward the doctor and nurse would sometimes recall together the unexpected recovery of Mrs. Allison.

"It was no cure of mine," the doctor would say. "Medicine had nothing to do with it. She was as nearly gone as she possibly could be without actually ceasing to breathe, when she simply made up her mind to live. A marvelous case!"

Not so marvelous, perhaps, good physician! Only a righting for once of the disordered sequence of this topsy-turvy world!

If the words of love and appreciation which beat so vainly at the closed bars of the coffin lid were spoken oftener into living ears, how many other weary feet might turn again from the "valley of the shadow"!

Dr. Morrison Says:

Every one should read a "Life of Christ."

We have been very fortunate in picking up a few hundred copies of Farrar's *Life of Christ* which is said to be one of the greatest on the market. It is a large, attractive, cloth-bound volume of 744 large pages, good print, good paper. Regular net retail price of \$3.00.

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A successful life must be built from the bottom up. Don't despise or neglect your foundation for you cannot begin at the top of any undertaking.—Selected.

Just to Remind You!

Have you ordered your Arnold's Sunday School Commentary for 1931? If not, do not delay, for time is passing and you should have it for the splendid lessons it gives and the comments that are so invaluable and helpful. I do not hesitate to recommend this Commentary on the Sunday School Lessons as I have used it so long that I am convinced that it has no equal in giving a concise, practical, illuminating and helpful understanding of the lessons. Its price is within reach of all, only \$1.00. To use this book once, you will always know what to get when the next year comes around.

Yours, wishing to help,

MRS. H. C. MORRISON.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for all time to come, I am glad to make a donation for the upbuilding of the Asbury Theological Seminary at Wilmore, Ky.

For this great work, I promise to give \$..... per year for five years, first installment due September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

THE WOMAN WHO WAS A JUDGE.

Mrs. Geneva Mendenhall.

In the days of the Judges in the land of Canaan, there lived in the plain between the cities of Ramah and Bethel, a very wise and brave woman, whose name was Deborah. Her home stood in the shade of a grove of palm trees and men came from far and near to tell her of their disputes and ask her advice.

Those were very sad days for the children of Israel for the Canaanites, whose slaves they were, took their crops of grain and their flocks away from them, so that the people fled from their homes and hid in the woods and hills.

But Deborah was not afraid of her enemies and she sent word to Barak, a brave young man of the tribe of Naphtali, that if he would gather the people together and lead them against the cruel king, Jabin, and his great general Sisera that the Lord would go with him and help him win the battle.

Now Barak was very young and he began to be afraid, and he said, "Do you not know that Sisera is the greatest soldier in all the world, and that he has never yet been beaten in battle? I will not lead the people to meet him at Mt. Tabor unless you will go with me." So Deborah left her home under the palm tree and went with Barak and his army to the great mountain in the north. But she scolded Barak because he had not trusted God to help him. The little army climbed to the top of the mountain and looked down on the great plain below, at the flooded river Kishon and at the many tents, chariots and horses of the great army of Sisera.

Barak called his men together and they rushed down the mountain side so suddenly that the Canaanites became frightened, running away and leaving their chariots, trampling one another and crowding each other into the swollen river.

Sisera leaped from his chariot and ran away across the plain. Toward evening he reached the tent of a woman named Heber. Heber's wife, Jael, welcomed Sisera to the tent as if he were a friend, and gave him a cool drink and covered him with a cloak when he lay down to rest. But no sooner was he asleep than she slipped back into the tent and drove a long tent pin through his head killing him as he slept.

So God delivered the children of Israel from the oppression of the Canaanites and the land had peace for many years.

1. How many women judges did the Israelites have?
2. Can you find Ramah and Bethel on a map of Canaan? Mt. Tabor?
3. Did Jael do right to deceive Sisera and then kill him?
4. What else was Deborah besides a judge and a soldier?

Dear Aunt Bettie: I have greatly enjoyed the letters which are an inspiration to me, especially those giving their Christian experiences. No doubt there are many boys and girls who get a broader vision of what it means to live for God by reading page ten. A worldly life gives pleasure only for the time being and afterwards our conscience condemns us and makes us most wretched. Aunt Bettie, please print this letter as it is my first and I have three children and each one tries to be first to read your page. I want them to see my letter in *The Herald*. Although not possessed with this world's goods my greatest desire is to have my children grow up to be God-fearing men and women. Have just read Bro. Morrison's account of his wonderful meeting in California and trust that he'll live to hold many more such meetings. An Interested Reader.

Toomsboro, Ga.

Dear Aunt Bettie: Will you please allow a 21-year-old space in your valuable paper? I enjoy reading *The Herald*, especially those letters writ-

ten by Christian boys and girls. They are an inspiration and help to me in my effort to live for Christ. I am a Missionary Baptist. We hold prayer service each Sunday evening at the school building, near my home. I am a farmer and enjoy country life. Mother, father and sister make our home. They are members of my church. I enjoy association with Christian people. John C. Bailey.

Rt. 2, Toomsboro, Ga.

Dear Aunt Bettie: Will you let a Wisconsin girl join your happy band of boys and girls? I am nine years old and in the third grade. My eyes are blue and hair is brown. My birthday is May 21. Have I a twin? I hope Mr. W. B. is asleep for I would like to see my letter in print. We get *The Herald* and enjoy it very much. I will write to all who guess my middle name. It starts with M, ends with E, and has eight letters.

Marcella Callaway.
Warrens, Wis.

Dear Aunt Bettie. When I was a boy, some sixty years ago, I learned a little poetical prayer which I sometimes use now. If you think it suitable for page ten of *The Pentecostal Herald*, the children might memorize it and find it helpful in their devotions.

"Great God, wilt thou condescend,
To be my Father and my Friend;
I, a poor child and Thou so high,
The Lord of earth and air and sky.

"Art thou, my Father, and canst thou bear,
To hear my poor imperfect prayer;
Or stoop to listen to the praise,
That such a little child can raise?"

"Art thou my Father, let me be
A meek, obedient child to Thee;
And try in word and deed and thought
To serve and please Thee as I ought.

"Thou art my Father, then at last,
When all my days on earth are past;
Send down and take me in thy love,
To be a better child above. Amen."

T. L. Adams.
Alhambra, Cal.

Dear Aunt Bettie: One evening I was reading *The Herald* and a thought came to me. Why not I write to my own cousins? I hear that so many of them are getting nice letters. I thought that maybe I could get some too. Can I, cousins? Don't disappoint me. You write, too, Aunt Bettie, will you? I will make a sure promise to answer any letters sent to me. This is my first letter to *The Herald* and I hope to see it in print. I have a fair complexion, blue eyes and dark hair, but I don't call myself handsome. I am ten years old. My birthday is June 23. I had better leave with my best regards to my cousins and Aunt Bettie. Take heed! Don't let W. B. get this.

Esther White.
Argyle, Ia.

Dear Aunt Bettie: Here is a Kentucky girl to join your happy band. I sure enjoy reading the letters from the boys and girls. I go to school. I like my books and teacher. I live in the country. I have about two miles to go to school. I am nine years old, four feet tall. My birthday is August 13. Who can guess my name? It begins with L and ends with A, and has four letters in it.

Martha L. Lewis.
Forest Cottage, Ky.

Dear Aunt Bettie: Here is a little girl from the grand old state of Alabama. Will you let me join your happy band of boys and girls? I am five feet, six inches tall, and weigh 110 pounds, have dark brown hair, light brown eyes and medium complexion. I go to school at grand old Phillips High. I have one sister married, four brothers, two married, and two at home. I live on a farm of 195 acres. I certainly do enjoy farm life. Have I a twin? I will be seventeen March 7th. If so, please write to

me. Come on, boys and girls, let your cards, letters and photos fly. I will be pleased to hear from anyone. Can any one guess my first name? It begins with M and ends with E, and has five letters in it. I will send my picture to the one who guesses it first. Do you cousins go to Sunday school? I go almost every Sunday. I sure do enjoy going. I hope Mr. W. B. is out hunting when my letter arrives, for I want to see it in print.

Pauline Cook.
Rt. 1, Bear Creek, Ala.

Dear Aunt Bettie: I do not believe I have ever seen a letter from the state where I was born. I am a "Bug Eater." Come on, cousins, write me and I will assure you that I won't be hungry enough to eat your letters. As my father was in the Civil Service, we have moved about a great deal. We have been living in the great Lone Star State for about twelve years. I am a member of the Episcopal Church. I love to attend church and Sunday school. I will get my fourth bar, six year, for attendance in May. I am a Junior in High School. I want to train for a nurse after I finish High School. I would like very much to hear from all the cousins.

Irene Stedifar.
P. O. Box 373, Brackettville, Tex.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band of girls and boys? My mother died when I was eight years old. I have two sisters and two brothers. I stayed with my aunt for a year and went to school; my aunt was sick so much that she couldn't keep me, and now I am staying with a minister by the name of Himes. They have no living children, so they took me and my little sister. My name is Lorene; my middle name starts with B and ends with E, and has eight letters in it. My sister's name is Betty. I am nine years old and in the fourth grade. Mr. Sims came to our church to hold a revival and I have been saved. I have no more to write, so good bye. With much love to all the girls and boys, and Aunt Bettie, I am

Lorene Rader.
Driftwood, Okla.

Dear Aunt Bettie: Will you let a Bayou La Batre member join your happy band of boys and girls? I enjoy reading page ten. I read it through and enjoy it so much. I am a member of the church. I was saved last March. A Christian life is the sweetest life in the world. I was raised in a Christian home with a dear mother and five sisters. I don't remember my father. I am forty-four years old and the mother of ten children; two have gone to be with Jesus and eight are living. I am glad so many of the cousins are Christians. I will say good bye to Aunt Bettie and the cousins.

Eliza Barber.

Dear Aunt Bettie: Would you let me join your happy band of boys and girls? My mother takes *The Herald* and I enjoy reading it. I am eleven years old and in the fifth grade. I go to Sunday school and church every Sunday I can. Our minister is Rev. W. W. Morrow. I go to the M. E. Church. I have brown hair and weigh 78 pounds. My birthday is October 27. If I have a twin let me know. I will answer all letters received.

Mary Alice Willis.
Dayton, N. J.

Dear Aunt Bettie: Have you and the cousins forgotten me? I go to High School at Oakland, Md. I am a sophomore and like it fine. I have chestnut brown hair, blue eyes, fair complexion, weigh 108 pounds and am five feet, four inches tall. Juanita Howell, I guess your middle name to be Fanny. Write to me and tell me if I am right. Mary Kennedy, I guess your middle name to be Bertha. Let me know if I guessed right. Katherine Taylor, I guess your first name to be Mary. If I am right don't forget to write me a long letter. My first name starts with M and has four letters in it. Anyone who guesses it I will write to them, also send a snapshot of myself. My father takes *The Herald* and I certainly enjoy reading it. It is a wonderful paper. Lois Pickrel, I guess your middle name to be Irene. If I am right don't forget

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to do what you promised to do. I will answer all letters I receive from any of the boys and girls. I will also send a snapshot of myself. I hope Mr. W. B. is visiting Niagara Falls when this letter arrives. With love to Aunt Bettie and the cousins.

Louise Savage.
Sang Run, Md.

Dear Aunt Bettie: Here comes a Kentucky boy to join your happy band of boys and girls. This is my first letter to *The Herald*. I enjoy reading page ten. I am four feet, nine inches tall. I am twelve years of age. My birthday is Jan. 30. I have dark hair, blue eyes. I go to school. I love my books and teacher. I am in the fourth grade. My teacher is Miss Letha Keeten. My uncle takes *The Herald* and we get it from him. Who can guess my middle name? It begins with L and ends with N, and has five letters in it.

Delmer L. Lewis.
Forest Cottage, Ky.

Dear Aunt Bettie: Will you let a little Austin girl join your happy band of boys and girls? This is my first letter to *The Herald*. I enjoy reading page ten. I am ten years old. My birthday is October 15. Have I a twin? If so, write to me. I go to the Baptist Church every Sunday. We have a new pastor. I like him.

Eveline Schneider.
Rt. 6, Austin, Texas.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls? I go to school at Cowee. I am in the sixth grade. I am eleven years old, fifty-nine inches tall and weigh about 85 pounds. My birthday is July 8. Have I a twin? I have light complexion, light brown hair and blue eyes. Mother takes *The Herald* and I enjoy reading page ten most of all. Tell all my cousins to write to me.

Katherine Ray.
West Mills, N. C.

FALLEN ASLEEP

BYRUM.

Clarence Walter Byrum, oldest son of Mr. and Mrs. J. H. Byrum, died November 19, 1930. He was thirteen years of age and loved by all who knew him. His funeral was preached by Rev. J. W. Cooley, assisted by Rev. R. M. Bell.

Oh, dear Walter, thou hast left us
And gone on across life's way,
To wait for friends and loved ones
Till the Resurrection Day.

Our hearts are sad and lonely,
For all did love you so;
God called you from us,
Though not our will that you did go.

But we know that God has called you
To that home in heaven above,
Where no sorrow there can enter,
For he made it all of love.

In that home we hope to meet you,
Never then to part again,
For in heaven there'll be no sorrow,
Naught that gives us any pain.

Lucy A. Harris.
Hickory Grove, S. C.

GARRISON.

One by one our friends and loved ones are gathering home. Sunset after sunset fades in the glowing west. Star after star goes down. The pendulum of life pauses one stroke and all is over. It is God's great plan from the dawn of creation. How dare we in our littleness question the wisdom thereof.

Language fails and my pen falters when I undertake to commemorate the noble life of Grandma Garrison. She was born March 8th, 1838 in Henry county, Ga. She moved to Carroll county when eleven years of age. Her parents were Mr. and Mrs. Jesse Gray.

On the 5th of November, 1857, she was married to Mr. William H. Garrison. Five boys and two girls were born to them. The boys were James, Zachins, Jesse, Walker and one who died in infancy. James and Zachins died some years ago, Walker went to the tomb in 1928. The girls are Mrs. Mattie Kinney of New England, and Mrs. Mollie Allen of Temple.

In my early girlhood days our paths met and to me, Grandma Garrison's noble life has been a radiant star of the first magnitude in all the days that have followed. In my sorrow she was a sweet comforter. In my perplexities, she was an able counsellor. In my struggles she was an encouragement. She was my dear friend always. I never was permitted to spend an hour in her presence without feeling that my life was made richer and better because of it. God never made but one Grandma Garrison. She spent her days strewing pearls of truth and virtue. Her vision of God and of life and eternity were clear. Her ideals were pure and high. Being human she must have had some faults, but in all the years I never found them. I do know that the memory of her kind words and noble deeds permeates the heart of all who knew her as a sweet fragrance from the blooming flowers.

By nature she was plain, thoughtful, sincere and faithful. A woman of unusual common sense judgment. She possessed a depth of thought even in very old age, that was remarkable. The threads of honesty, truth and courage seemed to be woven into her very nature. At an early age she sought and found her God and then keyed her life to his purpose and plan. She made him first in her every word and act. A deep reverence and an unquestionable faith in him, seemed to envelop her whole life.

She lived to a ripe old age and on July 8, 1930, she fell asleep. Her dear old body was tenderly planted in the beautiful cemetery at Concord Church where she has been a faithful member for many years. Her grave to me marks the pillar of a living faith. Grandma Garrison, I loved you in life. I loved you in death and so long as my life lasts I shall sweetly cherish your dear memory.

A Friend.

But the path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4:18.

GREETINGS FOR THE NEW YEAR.

I enjoy reading The Pentecostal Herald. The editorials are surely gems of thought. You hew to the line and let the chips fall where they will. The situation demands it. This is a crucial time. There is a wall fast closing in around us and we must work while the day lasts, for the night soon cometh. Away with these modernistic preachers. They are wolves in sheep's clothing, blighting millions of souls with their false doctrine. Many that had faith in God are now groping their way in darkness and drifting with the tide of unbelievers. I can hear a voice saying, "How oft would I have gathered you as a hen gathereth her brood under her wing, but ye would not." The harvest is past, the summer ended and ye are not saved. The world seems to be in a turmoil. The unemployment situation is alarming. What about Prohibition? Since the November election, our great forces on the dry side seem full of anxiety and, well they may be. All these years the wets have been preparing for an attack. They say they will pay out ten million dollars to fight the dries. If all the ministers and members of our Christian churches, the Anti-Saloon League, the W. C. T. U., and all the forces of Temperance combine in an effort to save our land from the curse that threatens it, the great Commander and Judge of all the earth will lead the way. The papers are full of wet propaganda. They remind us of the small boy and his little sister who were proudly walking down the street, the boy toting a horn and his sister walking behind him beating a drum for all she was worth. The boy said to a passer-by, "We're the 'vance guard of the army." "Where is the army?" the passerby asked. "There aint none," said the boy, "The band's the most 'portant part."

Let us inscribe upon our banners, "Eternal vigilance is the price of Prohibition."

See the host of rum advancing,
Satan leads the way,
Like a roaring lion tramping
To devour his prey.

Children of the Heavenly King,
Will you let this monster in?
Will you sit at east in Zion,
Hear the wives and children crying?

For God's sake, quickly strike the blow
That shall lay this demon low,
Are we ready? Come, Christians,
Come,

As good soldiers fight till the battle's won.

Florilla Pinney.

REQUESTS FOR PRAYER.

Mrs. V.: "I sincerely desire to be remembered in prayer."

Mrs. E. E. Q.: "Please to pray for my two sons, that they may be saved."

A mother asks that you remember her two sons in prayer, and for an unsaved neighbor.

A reader asks that we pray for the salvation of relatives in England and that she may get in touch with them.

M. F.: "Please to pray the Lord to heal my daughter and myself, and that we may live closer to him."

Pray for a sister who is dangerously ill, that she may be healed and

filled with the Holy Spirit; also for a revival to come to her town.

Pray for the salvation of a neighbor who is sick and not saved.

EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL

(Bethany, Okla.)
Ft. Wayne, Ind., Feb. 1-15.
Chicago, Ill., Feb. 16-March 1.
Grand Rapids, Mich., March 8-22.
Gary, Ind., March 25-April 5.
Warren, Pa., April 8-19.

ALEXANDER, FRED A.
(805 W. Main St., Norristown, Pa.)
Jersey City, N. J., Jan. 18-Feb. 8.

RUSSEY, M. M.
New Mexico, February.
Trinidad, Colo., March 15-29.
Colorado Springs, Colo., April 5-19.
Lansing, Mich., May 3-17.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Amity, Ore., Jan. 18-Feb. 1.
Portland, Ore., Feb. 2-15.
Colorado Springs, Colo., Feb. 21-27.
Osborne, Kan., March 1-15.
Rush Center, Kan., March 22-April 5.
Wells, Kan., April 12-26.

COLLIER, J. A.
(1415 Forrest Ave., Nashville, Tenn.)
Henrietta, Mo., Jan. 19-Feb. 1.
Owensboro, Ky., Feb. 2-15.
Manchester, Ga., April 19-May 12.

DAVIDSON, OTTO AND WIFE.
(Bladenburg, Ohio)
Glouster, Ohio, Feb. 1-15.

DEAN, LOVIC M.
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FLEMING, JONA.
(2952 Hackworth, Ashland, Ky.)
Pittsburgh, Pa., Jan. 19-Feb. 1.
Cincinnati, Ohio, Feb. 6-15.
South Portland, Me., March 1-15.
Malden, Mass., March 22-April 5.
Providence, R. I., April 6-19.

FLEMING, JOHN
Dayton, O., Jan. 17-Feb. 8.
Cincinnati, Ohio, Feb. 13-22.
South Manchester, Conn., March 10-15.
Akron, O., March 20-23.

FLEXON, R. G.
(Shackelfords, Va.)
Sheridan, Pa., Jan. 22-Feb. 1.
Clinton, Pa., Feb. 2-15.
Wilkesburg, Pa., Feb. 22-March 8.
Huntington, W. Va., March 15-29.
Marcus Hook, Pa., April 5-19.
Richmond, Va., April 26-May 10.
Mineral, Va., May 17-31.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Erie, Mich., Feb. 1-15.
Brown City, Mich., Feb. 22-March 15.
Columbus, Ohio, March 22-April 5.

FUGETT, C. B.
(4512 Williams Ave., Ashland, Ky.)
Sapulpa, Okla., Jan. 19-Feb. 1.
Felicity, Ohio, Feb. 9-22.
Canton, Ohio, March 1-15.
Alliance, Ohio, March 22-April 5.
Chicago, Ill., April 7-19.
Oklahoma City, Okla., April 26-May 10.
New Castle, Ind., May 17-31.

GADDIS-MOSER EVANGELISTIC PARTY
(4805 Ravenna St., Cincinnati, Ohio)
Palestine, February.
India, March.
China and Japan, April.
Sault Ste. Marie, Ont., May 31-June 14.

GROGG, W. A.
(418 Twenty-fourth St., West, Huntington, W. Va.)
Huntington, W. Va., Jan. 19-Feb. 8.
Shinnston, W. Va., Feb. 10-March 1.

HAMES, J. M.
(Greer, S. C.)
Watervliet, N. Y., Jan. 27-Feb. 8.
Findlay, Ohio, Feb. 10-March 1.
Bay City, Mich., March 3-22.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio.)
Muncie, Ind., Jan. 25-Feb. 15.
Spiceland, Ind., Feb. 18-March 8.
Oberlin, Ohio, March 10-18.
New Albany, Ind., March 22-April 5.

HOOPER, L. S.
(Tionesta, Pa.)
Open date, Jan. 4-25.
New Kensington, Pa., Feb. 1-22.
Lockport, N. Y., March 1-22.

KINSEY, MR. AND MRS. W. C.
(Singers and Young People's Workers,
150 So. West 2nd St., Richmond, Ind.)
North Hampton, Ohio, Jan. 25-Feb. 8.

LINN, MRS. C. H. JACK
(Oregon, Wis.)
Valley, Wis., Jan. 25-Feb. 15.
Pittsburgh, Pa., April 5-19.

LINN, C. H. JACK
(Oregon, Wis.)
Japan, China, Korea, February, March and April. (Address care Oriental Missionary Society, Shanghai, China.)

LINCICOME, F.
(Gary, Ind.)
N. Tonawanda, N. Y., Jan. 25-Feb. 8.
Mansfield, Ohio, Feb. 15-March 1.
Florida Camp Meetings, March 5-29.
Owosso, Mich., April 5-26.
Chicago, Ill., April 29-May 11.

MACKEY SISTERS.
(New Cumberland, W. Va.)
Oil City, Pa., Jan. 14-Feb. 2.

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McKIE, MARK S.
(Holt, Michigan.)
Port Huron, Mich., Feb. 1-Feb. 15.
Davison, Mich., Feb. 16-March 1.

MINGLEDORFF, O. G.
(Blackshear, Ga.)
Open time after Christmas.

MURPHY, WM. J.
(1912 N. 17th St., Boise, Idaho.)
Eagle, Idaho, Jan. 20-Feb. 1.

OWEN, JOHN F.
(262 E. 13th Ave., Columbus, Ohio)
Upland, Indiana, Feb. 3-6.
Detroit, Michigan, March 22-April 3.
Iuka, Ill., Jan. 19-Feb. 1.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Nylsnes, Pa., Jan. 11-25.

QUINN, IMOGENE
(909 N. Tuxedo, Indianapolis, Ind.)
Open dates, Jan. 18-March 22.
Flora, Ill., March 22-April 5.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park, Detroit, Mich.)
Columbus, Ohio, Feb. 1-15.
Cincinnati, Ohio, Feb. 22-March 8.
Huntington, Ind., March 16-29.
Kannapolis, N. C., April 3-12.
High Point, N. C., April 17-26.
Ramsey, N. C., May 1-17.

THOMAS, SAMUEL.
(Converted Jew)
(Box 14, North Vernon, Ind.)
Weatherly, Pa., Jan. 19-Feb. 15.
Seyfert, Pa., Feb. 16-March 1.
Conshohocken, Pa., March 2-22.
Open dates in April and May.

VANDALL, W. B.
(303 Brittain Road, Akron, Ohio.)
Ottawa, Ont., Feb. 1-15.
Toronto, Ont., Feb. 16-March 1.

VAYHINGER, M.
(Upland, Ind.)
New Castle, Pa., Jan. 18-Feb. 8.

WILSON, D. E.
(General Evangelist, 557 State St., Binghamton, N. Y.)
Greenfield, Ind., Jan. 25-Feb. 8.
Milton, Del., Feb. 15-March 1.
Brie, Pa., March 8-22.
Harrington, Del., March 23-April 12.
Pinehampton, N. Y., April 1-19.
Salisbury, N. C., April 30-May 10.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson VI.—February 8, 1931.

Subject.—Jesus the World's Teacher. Luke 6:27-42.

Golden Text.—As ye would that men should do to you, do ye also to them likewise. Luke 6:31.

Time.—Summer of A. D. 28.

Place.—Region west of the Jordan. Introduction.—"Never man spake like this man." These were the words of certain officers sent by the Pharisees to arrest Jesus, but returned without him. They could not gainsay his teachings. We exhaust our little brains trying to reason out things, and then we often miss the truth; but Jesus did not have to waste time reasoning, but spoke the full truth intuitively. Our mistakes are many; but he made none at all. He came from the carpenter shop in despised Nazareth, and taught men the highest standard of morals they have ever known. It has been nearly two thousand years since he taught in Palestine, but during the three and a half years of his earthly ministry he spoke the last word in morals; nor has any teacher of ethics been sufficiently wise to improve upon what he said. To learn whether a teaching is right or wrong, men must compare it with his standard.

The teaching of Jesus is still far ahead of the standards set up by the most civilized nations. Take the subject of marriage. He permits divorce on no ground, save adultery; and beyond all question, he does not allow parties divorced for any other reason to be married to other parties. According to his teaching such persons are guilty of adultery; and by entering into such marriages they seal their everlasting damnation, for no adulterer can enter into the kingdom of God. Civil governments grant divorces for various reasons, and then permit the divorced parties to be remarried to whomsoever they wish; but in so doing they run counter to the moral teachings of the Master Teacher, and must in the end answer for their crime.

The religion of the Jews was largely to them a matter of obeying laws. There was in it little of love, joy and peace; but under the teachings of Jesus these blessed graces bloomed and fruited in abundance. He compressed the Decalogue into two commandments of love: (1) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; (2) "Thou shalt love thy neighbor as thyself." It was a bold stroke when he said: "On these two commandments hang all the law and the prophets." What a shock his words must have been to Jewish pride when he said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." When he said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," he was so far ahead of the best teachings of men that they have not yet come anywhere in the neighborhood of living up to it.

Men do not like his teachings concerning wealth. Take one example. The Jews thought there was nothing better than great riches, and most

men are yet thinking that way; but he said: "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also." But listen to his reason for this teaching: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: Ye cannot serve God and mammon." Men will not believe the sayings of Jesus on this subject. They will risk damnation before they will do it. Here are some samples: "How hardly shall they that have riches enter into the kingdom of God." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple." The only solution we can find to the problem lies in the fact that we are all God's stewards, and that not one of us can claim to own one cent. We must use all that is entrusted to us for the glory of our Master. St. Paul made a clear interpretation of the matter when he said: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." If one can live on any other basis, and go to heaven at last, I am sure I cannot find it in the Bible. I believe this to be the teaching of Jesus Christ concerning salvation.

One more word about this matchless Teacher. Mere men struggle and strain to live up to his teachings, but fail utterly until he supplies sufficient grace and strength through the Eternal Spirit; but he lived all that he taught, and did it with perfect ease. His enemies were ever looking for an opportunity to condemn him; but when he asked: "Which of you convinceth me of sin," not one of them could find a thing against him. His teaching, by both precept and example, was absolutely perfect. Our best teaching is shoddy when compared with his.

Comments on the Lesson.

27. **Love your enemies.**—Salvation from sin is a prerequisite to obedience to that command. **Do good to them which hate you.**—An unsaved soul might do that in outward form, but not in his heart.

28. **Bless them that curse you.**—The world says curse him in return. Pray for them which despitefully use you.—I fear this is even beyond the living of many who profess to be Christians; for it calls for a clean heart. Can you do it with a good conscience? If not, find a mourner's bench.

29. **Offer also the other.**—The carnal mind has found much consolation in the fact that when Jesus was being tried for his life, and one of the officers struck him with the palm of his hand, the Master said: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" We miss the truth of his teaching. He is telling us not to avenge ourselves, but to leave that in the hands of God. Christians have to suffer many things in silence. If one is persecuted for Christ's sake, let him bear it with joy.

30. **Give to every one that asketh of thee.**—I do not believe that this

means that one is to throw away on every piece of human trash that comes begging, the things that God has committed to his trust. "If one will not work, neither shall he eat." We are to be faithful stewards of our Master's goods.

31. This is our Golden Text, and the Golden Rule of Christianity. Heathenism has its "golden rule"; but it is negative, and calls for no doing at all. The Christian Golden Rule is impossible for ungodly men. It is clear above the world. One had as well try to play a violin with all the strings broken, and keep in harmony with a well tuned piano, as for a wicked man to try to live by the Christian Golden Rule. His heart will not respond.

The next five verses are a commentary on what the Lord has just been saying. It is just at this point that all such cults as New Thought, Eddyism, and Modernism break down. They make Christ an example to be imitated, but do not make provision for the regeneration of the soul. But fastening fine apples onto a thorn bush will not convert it into an apple tree. Self-righteous men are loath to believe the Master's words to Nicodemus; "Marvel not that I said unto thee, Ye must be born again;" and those other words seem to be galling: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." There is no more impossible task than trying to live one's self into Christianity.

37. **Judge not.**—This passage has suffered much at the hands of would-be teachers. It was my misfortune some years ago to attend the funeral of a confirmed drunkard who had died in delirium tremens. Shortly after we had left the grave-side a gentleman remarked: "That poor fellow has gone to hell." Immediately another man rebuked him sharply by quoting the two words at the beginning of this paragraph. Whereupon I told the second brother that he was misusing Scripture, and that no drunkard could inherit the kingdom of heaven. One is not judging men when he makes statements that are known to be true; but he is judging when he says unkind things concerning matters about which he knows nothing, especially when his motive is to injure his neighbor. A Christian must not be unkind in his remarks; but when it is necessary, he must tell the whole truth. It is sometimes sinful to keep quiet. Unkind speeches are like the saying: "Chickens will come home to roost."

39. **Can the blind lead the blind?**—Can a spiritually blind teacher lead spiritually blind souls? Sometime ago this preacher met a man who was in great spiritual trouble. In reading his Bible he said that he saw clearly, as he then thought, that men must be wholly sanctified in order to go to heaven. He was under deep conviction about the matter, and went to his pastor for help. The pastor laughed at him, and told him that it was all foolishness, and that it was based on a fanatical misinterpretation of the Bible. The poor fellow went away grieved, but as hungry as ever. For some years he wandered in darkness until he landed in a holiness camp meeting, and discovered that his pastor was wrong and his Bible right. He got the blessing to his great satisfaction. No one can lead others in spiritual things any further than he himself has gone.

40. **The disciple is not above his**



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Master.—It is enough for us to be as our Lord. If he was hated, so must we be. If he was holy, so must we be.

41 and 42.—The mote and the beam.—That needs little comment. We are so prone to do that very thing, that one is almost afraid to say anything to another about his faults, lest he condemn himself for a bigger fault. This tree has produced many sprouts. How about these: "Sweep before your own door first;" "Physician, heal thyself?" One might cite a dozen of such; but these are sufficient.

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Rev. and Prof. C. C. Crammond who have been evangelizing in the south expect to return north from Florida the first of March. Their services may be had by any one desiring them while on their trip north. Address them for the present, 113 W. Cayuga St., Tampa, Fla., as they will be there for some time yet. Their home address is 815 Allegan St., Lansing, Mich.

God manifested himself in a powerful way throughout special services which Guy Green, lay evangelist of Kansas City, Mo., led for the Hutchinson Memorial Presbyterian Church of New Albany, Ind., from Dec. 28 to Jan. 11. At one service 27 young people came forward in confession of Christ. Others came from time to time during the series. Mr. Green taught a union Bible class of 60 on his first Sunday and one of 200 on his last Sunday.

The Georgia District, Church of the Nazarene, is anxious to complete arrangements for tent meetings in the following cities: Albany, Ga., Athens, Ga., Augusta, Ga., LaGrange, Ga., Rome, Ga., Valdosta, Ga., Anderson, S. C., Charleston, S. C., Columbia, S. C., Florence, S. C., Greenville, S. C., Spartanburg, S. C., Sumpter, S. C., and Rock Hill, S. C. We would be glad to get in touch with any one in either of those places, who might be interested in revivals, such as the Church of the Nazarene usually puts on, accompanied with clear-cut preaching on Christian Perfection, as preached by Mr. Wesley, resulting in pungent conviction, definite seeking and victorious professions, unmingled with fanaticism.

Oscar Hudson, Dist. Supt.

125 Moreland Ave., S. E., Atlanta, Ga.

Our readers will be glad to hear of the success of Dr. Walt Holcomb, pastor Trinity Methodist Church, Miami, Fla., as he is well known over the Church for his successful work as one of the General Evangelists. The Florida Christian Advocate says:

"One of the most encouraging reports made to the Annual Conference came from Trinity Church where Walt Holcomb is pastor. We have been told privately that the largest asset of that Church cannot be put into statistical terms. A large part of the congregation is engaged in a covenant of prayer and the spiritual state is excellent and growing. Dr. Holcomb has long been one of Methodism's leading evangelists and it is not surprising that he is making a success of the evangelistic side of his work as well as impressing the people with his pulpit work."

PAULO, BRAZIL.

It was three months yesterday that I reached Campinas and up to date 60 persons have claimed to accept Christ and have offered themselves for church membership, here in the city. At one of the charges on the District, where I spent a Sunday while on my fourth

quarterly round, 14 other persons did likewise. Yes, the Lord has been with us. That is the only way to explain what is taking place. I was never more happy to be in his service than I am right now.

The tempter has been busy and in many ways has sought to hinder the work, but so far victories for the cause of righteousness have been the final outcome. For instance, two Sundays ago my Sunday school superintendent in the absence of a teacher, was teaching the men's class. He became offended at some remark made by a member of the class who is rather abrupt in his manner. One word brought on another and all of a sudden he rushed into the office, his eyes flashing fire and asked me to go and take charge of the class, that he was going home and would never put his foot in the church again, adding that he should have knocked the man down. As he started to leave I stepped between him and the door, pushed it to and stood against it, although he was big enough to have thrown me aside and walked out, saying to him firmly that we must pray over the matter before he left, that he was perhaps fighting the battle of his life and could not afford to go down in defeat, that by losing his temper he was destroying all the good he had endeavored to do during the two years that he has endeavored to be a Christian, that that quarrel between him and the other brother was another of Satan's efforts to destroy the revival that has been in progress ever since I reached here. For awhile he stubbornly refused to get down on his knees with me, but I finally got him down and with one arm about him I prayed for him. As we arose I put my arms around him and said: "I will go and take charge of the class for the remainder of the hour, if you wish, but you must come with me and tell the class you are ashamed of your weakness and sin which was the result of your trusting yourself instead of trusting God. Ask the class to pray for you that God may baptize you with the Holy Spirit and so strengthen you that you may never again fall into sin." He went with me and he made a glorious confession. At the close of the school he called on the very brother who had made him angry to lead in the closing prayer. Then, at the mid-week prayer meeting, he surprised me by coming up before about fifty persons relating the whole story, telling them he became very angry at me for shutting him in the office and making him get down on his knees and pray, but that while I prayed for him the Holy Spirit came upon him and wonderfully changed him. His eye now has a sparkle I never saw in it before and he is taking a new and lively interest in all the work of the church.

This is one of a number of victories. I haven't time to write you about the others this time. Some have come to my home to ask me to pray for them, others have asked me to go to their homes, while others have asked me at the close of a service to go with them into some room at the church and pray for them. Hungry-hearted people are finding that "prayer changes things."

Pray that God may continue to lead and bless us.

Your co-worker,

Walter G. Borchers.

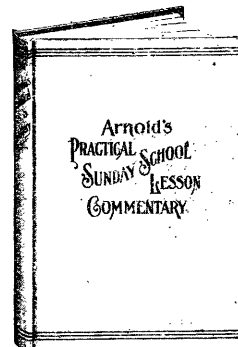
Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isaiah 26:3.

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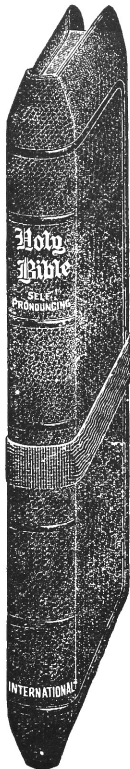
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